TOMORROW

SPRING 1961 ■ FIFTY CENTS

THE PSYCHIC WORLD OF C. G. JUNG

by

Aniela Jaffé

AND 15 OTHER ARTICLES AND BOOK REVIEWS

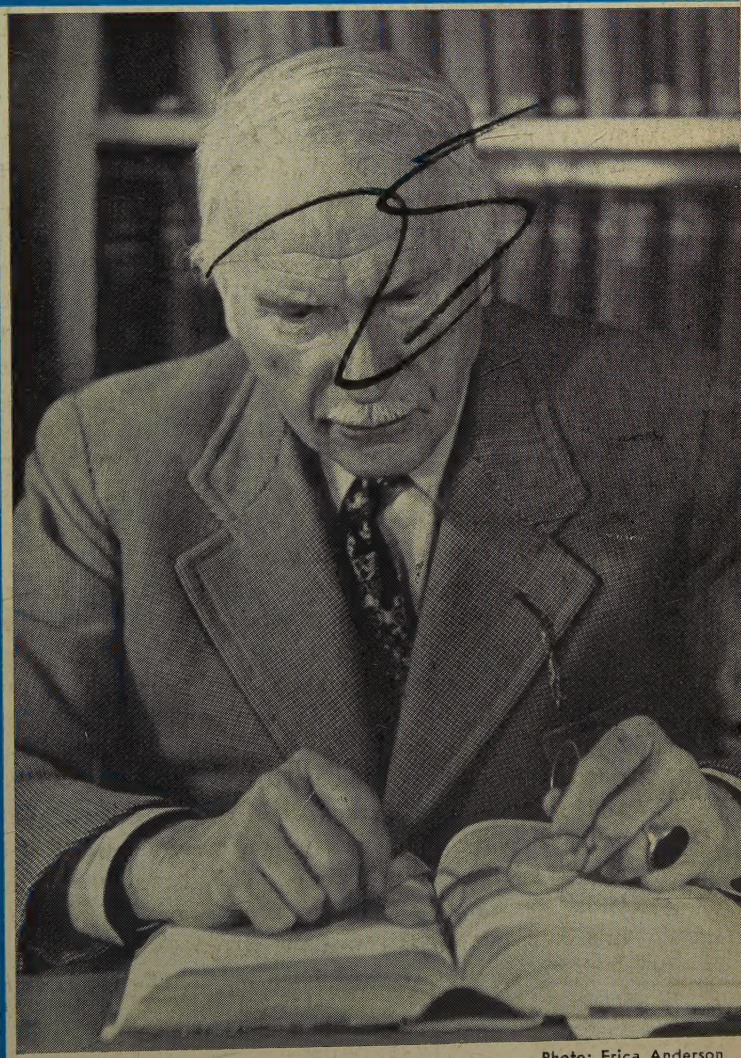

Photo: Erica Anderson

Prof. C. G. Jung at work in his study at Ascona, Switzerland

Editorial

FACETS OF PARAPSYCHOLOGY

THIS IS THE first issue of TOMORROW to be published by the Parapsychology Foundation, Inc. I felt, therefore, that this might be an appropriate time to acquaint our readers with some of the work of the Foundation. Those of you who wish to have a detailed picture of its activities should write to our office at 29 West 57th Street, New York 19, N. Y., for a copy of the *Report on Five Years of Activities*. At the same time, I should like to take the liberty of summarizing some of the observations made a few weeks ago in my report as President of the Foundation to its Board of Trustees.

Such annual reports are, for the most part, formal and often formidable documents. But this year I felt that the work of the Parapsychology Foundation was clearly part of the mainstream of general scientific advance. At the December meeting of the American Association for the Advancement of Science, Dr. Alan T. Waterman, Director of the National Science Foundation, anticipated that "the knowledge that we have acquired in recent years, coupled with a whole array of spectacular new instrumentation, insures that important breakthroughs will occur in a number of significant fields."

We, in the field of parapsychology, represent only a small segment of the total scientific effort to achieve such a breakthrough. We have neither the manpower, nor the machinery and other resources that are at the command of many other scientific undertakings. We are, however, confident that our work will continue to open new frontiers of knowledge and that we are, above all, developing methods that will help our researchers to achieve results more quickly and reliably. The Parapsychology Foundation seeks to encourage parapsychological research within the framework of universities and among scholars with firmly established reputations. But that has not, I feel, prompted us to limit individual scholarly initiative, particularly in a field of study as young and challenging as that of parapsychology.

(*Continued on inside back cover*)

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CONTRIBUTORS TO THIS ISSUE

ROBERT AMADOU is founder of the Societé Française de Parapsychologie. In 1956 he was co-secretary of the Symposium on Parapsychology and Psychology. From 1953-1955 he edited La Revue Métapsychique, and, more recently, the periodical La Tour-Saint-Jacques. His published works include: *L'Occultisme, Les Grand Médiums,* and *La Parapsychologie.*

ALLAN ANGOFF regularly contributes the "Books in Review" feature to the pages of this magazine. Following several years as editor with New York University Press, he is at present Assistant Director of the Fair Lawn Public Library in Fair Lawn, N. J.

PADRAIC COLUM, poet and playwright, was born in Ireland. He is the former editor of Irish Review (Dublin), and a founder of the Irish Theater. Among his published works are *Dramatic Legends* (1922), *Creatures* (1927), and *The Betrayal* (1920). In 1921, Mr. Colum compiled an anthology of Irish poetry.

PAUL ELKIN has, in the past, contributed articles on European music festivals to various music magazines, taught English at Rutgers University, and worked as a freelance editor for book publishing houses. At present, he is text editor for Collier's *Encyclopedia.*

HELENE B. GRANT finds time to write between household chores and gardening. A resident of British Columbia, she has sold articles to Popular Gardening and The Canadian Broadcasting Company. "Vision at Dawn" is her first contribution to TOMORROW.

ANIELA JAFFE has been secretary to Prof. C. G. Jung since 1955. Prior to that, from 1947 on, she acted as secretary of the C. G. Jung Institute, Zurich. Her book *Geistererscheinungen und Vorzeichen* was reviewed in TOMORROW (Winter, 1960).

HUMPHRY OSMOND is Physician Superintendent, The Saskatchewan Hospital, Weyburn, Saskatchewan, Canada,

J. B. RHINE is Director of the Parapsychology Laboratory at Duke University, Durham, N. C. Among his published works are *Extra-Sensory Perception After Sixty Years* (New York, 1940) and *The Reach of the Mind* (New York, 1947).

HUSEIN ROFE has devoted twenty years to independent psychic research in Europe, North Africa, and the Far East. He is author of *The Evolution of Islam* (1952), *The Path of Subud* (1959) and *Reflections on Subud* (1960). Mr. Rofé teaches foreign languages at the University of Hong Kong.

RONALD ROSE specializes in anthropological parapsychology among the native peoples of Samoa, Australia, and New Zealand. In 1959 he conducted an investigation on the educatability of Australian aborigines for the Commonwealth Office of Education. "When Maoris Dream" is Mr. Rose's second article in this magazine concerning New Zealand. The first, "Who Killed Mata Aruha?" appeared in TOMORROW, Vol. 8, No. 3. Mr. Rose, the author of *Living Magic,* lives in Canberra, Australia.

CONTRIBUTORS TO THIS ISSUE

(*Continued from previous page*)

HENRY J. SANTON migrated from Austria to the U.S. in 1938. A member of the Professional Writers Club and the Armed Forces Writers League, Mr. Santon has contributed articles to domestic and foreign publications.

SUSY SMITH, a frequent contributor, lives in New York City. Her most recent article for TOMORROW was "Alfred Russel Wallace—Scientific Enthusiast" (Autumn, 1960). Her one-volume condensation of F. W. H. Myers' *Human Personality and its Survival of Bodily Death* will be published this year.

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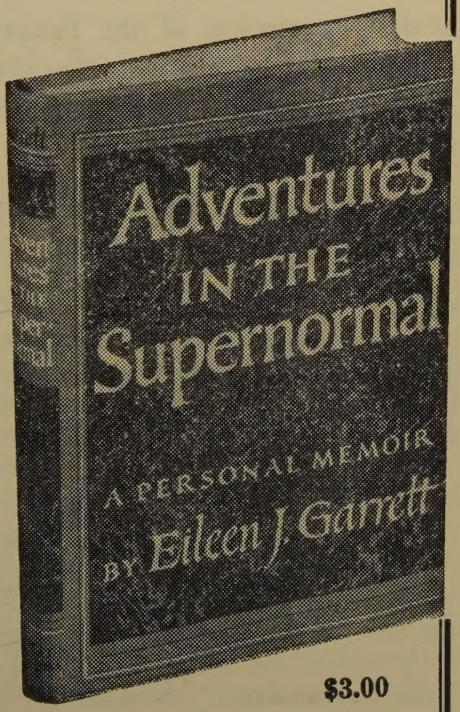

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THE PSYCHIC WORLD OF C. G. JUNG

Aniela Jaffé

TO CARL GUSTAV JUNG, parapsychology is not merely the subject of scientific research, theory, or experiment—all his life he has encountered dramatic experiences in the area of spontaneous, a-causal phenomena. It would seem that he has been particularly sensitive to psychic events. That, however, does not explain the extent of his experience. Sensitivity to the manifestations of the unconscious must be supplemented by constant and objective study. A person less alert than Jung would not have recognized that there are worlds on either side of the psychic curtain.

Clairvoyant dreams and incidents of precognition have happened quite often in Jung's life. But still they are not a frequent happening; and when they do occur, he always notes them with surprise, indeed, with the awe that a magical experience deserves. Jung's interest in the supernatural follows the example of his mother (Emilie Jung, née Preiswerk, 1849-1923). She left a diary in which she had recorded ghostly phenomena, presentiments, and other "unusual occurrences." As a child, she had helped to protect her father, Samuel Preiswerk

(1799-1871), administrator of the Reformed Congregation in Basle, from ghosts; when he wrote his sermons, she had to sit behind him, so that the "ghosts" would not disturb him! The medical diagnosis which Jung later assigned to his grandfather—and at the same time cast aside as "mere hearsay"—stated that "he suffered from waking hallucinations." His wife, C. G. Jung's grandmother, Augusta Preiswerk (née Faber, 1805-1862) also was a "ghost-seer." The family attributed this talent to the fact that, as a girl, she had been seemingly dead for thirty-six hours. Her abilities were remarkable, even in the light of careful judgment. She saw apparitions of persons unknown to her, but whose historic existence was later proven.

JUNG'S INTEREST in parapsychology as a science began during his early medical studies. The closing years of the last century were a time when the words "somnambulism" or "spiritualism" were much in vogue. One of his student friends, Albert Oeri, described Jung's interests, on the occasion of his sixtieth birthday, in a contribution to *Die Kulturelle Bedeutung der Komplexen Psychologie* (Berlin, 1935), as follows:

"I cannot deny that Jung showed considerable courage in his studies. He did extensive research in spiritualistic literature and did a good deal of experimentation in the field. The convictions that he developed as a result remained with him until they were modified by more thorough psychological studies. He was up in arms when official science, at that time, simply denied the existence of occult phenomena, rather than attempt to study or explain them. He regarded such spiritualists as Zöllner and Crookes, whose lives fascinated him, as heroic martyrs of science [Johann C. F. Zöllner, 1834-1882, Professor of Physics and Astronomy at the University of Leipzig, published reports of sittings with various mediums in a work entitled *Transcendental Physics;* Sir William Crookes, 1832-1919, an outstanding physicist of his time, did extensive personal research in spiritualism]. He found participants for his spiritualistic seances among friends and relatives. . . . It was delightful, when visiting Jung in his lodgings, to listen to his little lectures on the subject. His charming dachshund looked on as if

he understood everything; Jung used to say that the sensitive animal would whimper pitifully whenever occult forces were active in the house."

Oeri, who later became a member of the Swiss Parliament and editor of the daily newspaper *Basler Nachrichten,* points out that Jung did not remain satisfied with readings in occult literature, but organized his own experiments in 1899 and 1900. The medium was one of his cousins, a 15-year-old school girl. This research was analyzed in his dissertation "On the Psychology and Pathology of So-Called Occult Phenomena," which is being republished in a new edition of Jung's Collected Works. While he was preparing this work, two such "occult phenomena" took place in the home he was sharing with his widowed mother and sister. The first incident involved a heavy walnut table, an heirloom, that split with a crash. The second phenomenon involved a bread knife, stored inside a drawer, that, in some inexplicable manner and with a loud bang, split into four pieces. In both cases, Jung and his mother were present. The four parts of the knife are still in his possession.

Jung's dissertation on occult phenomena is of particular interest, as it contains the germs of some of his later basic concepts. He reported, for instance, that a medium in trance communicated the utterings of "personalities," who might be defined as personifications of unconscious personality elements. This indicated not only the existence of the psyche as many-faceted, but also forecast the concept of the "autonomous complexes" of the unconscious; early in the twentieth century, Jung defined this idea more firmly in his association experiment, regarding it as an important factor in the interplay of unconscious events. Another of his later ideas was foreshadowed in this early work: the principle of compensation by the unconscious for events within the conscious mind. Jung observed that personified unconscious complexes, which emerged during trance, supplemented the conscious toward a greater completeness. Specifically, he observed the trance performance of a young girl whose general personality was rather primitive and naive; as a medium, she constantly produced the personality of an aristocratic and socially prominent woman, apparently

her unconscious ideal. Although her apparent mediumistic ability lessened as time went by, and the girl tried to cover the lack of trance results through fraud, her "higher personality" emerged in later years: the unstable young woman developed self-assurance and eventually established a shop of her own, in which she was able to develop her artistic ability.

Jung explained the impression that mediumistic developments seem most frequent during puberty with the hypothesis that they represented attempts at character development; he wrote at the time that the emergence of a trance identity might be regarded as a "breakthrough attempt of a future personality that, because of special difficulties (such as unsuitable environmental conditions, or a psychopathic disposition) is linked with particular disturbances of the conscious mind. Under such conditions, mediumistic manifestations have a distinct teleological meaning, connected with the difficulties faced by the future personality; they give the individual means toward a victory that would otherwise doubtlessly turn into defeat."

Jung regarded such phenomena in the same light that he later threw onto neuroses: he detaches them from a causal viewpoint and investigates their basic meaning within the framework of a wider human development. Students of Jung's psychology will be interested to know that his dissertation on the occult contained the first illustration of a "mandala" (a picture of a gnostic system of the world and its forces) which formed the high point of the young medium's manifestations, just before her work went downhill.

ALTHOUGH JUNG'S ACTIVE interest in parapsychology continued steadily, this inquiry did not actually emerge in his research work until his lecture to the Society for Psychical Research, London, delivered in 1919, dealing with spirit beliefs. In this paper Jung stated that "spirits" and other psychic phenomena should psychologically be regarded as "unconscious autonomic complexes, that are being projected." In other words, he regarded them as "exteriorized forms of unconscious complexes." He links this to the ideas expressed in his earlier dissertation as follows:

"I am convinced that we are dealing with exteriorizations. I have, for instance, observed several instances of the telepathic impact of unconscious complexes; I have also observed a series of parapsychic phenomena. However, in all this I cannot see any proof for the actual existence of spirits, but must regard this area of phenomena for the time being as another segment of psychology."

When in 1947—thirty years later—the paper appeared in a new edition, Jung added a footnote to this sentence, which reflected his later ideas on the relationship between the nature of the collective unconscious and his conception of archetypes. His footnote reads as follows: "After collecting psychological experiences from many people and many countries for fifty years, I no longer feel as certain as I did in 1919, when I wrote this sentence. To put it bluntly, I doubt whether an exclusively psychological approach can do justice to the phenomena in question. Not only the findings of parapsychology, but my own theoretical reflections, outlined in 'On the Nature of the Psyche,' have led me to certain postulates which touch on the realm of nuclear physics and the conception of the space-time continuum. This opens up the whole question of the trans-psychic reality immediately underlying the psyche."

It would be an error to interpret these remarks as a declaration of spiritualist belief, or to regard them as a metaphysical conclusion. However, Jung's research work has given him the understanding that a certain unrecognizable reality exists beyond the world of the psyche; such reality, in his view, appears to exist beyond the causal manifestations of time and space, where the law of causality comes to an end, and where time and space are themselves relative.

Parallel to this realization, Jung developed his concept of the archetype: beyond archetypal images of the soul—whose variety and color creates the world of dreams, fairy tales and fantasies—lies the archetype, in its strictest sense, as an unrecognizable formative element. In contrast to archetypal images, the archetype itself may not be regarded as a purely psychic entity; Jung calls it "psychoid."

This expansion of depth psychology eventually led to a closer relationship between psychology and physics, in particular atomic

physics. The late physicist, Wolfgang Pauli, made this point with particular emphasis. This rapprochement was possible, because Jung had come to regard the archetype as a "psychoid" entity. In this manner, he removed it from the area of the purely psychological. At the same time, physics was faced with the same problem of non-causality—because of elements of discontinuity in the atomic process—that confronted psychology because of parapsychological phenomena. Jung, in his realization of the trans-psychological reality of psychic manifestations, approached one side of the border area of the timeless and spaceless that the physicists confronted in their own work. Physics could not avoid, in the phrase of the noted British physicist Sir James Jeans (1887-1946), adopting a "deeper layer of reality," if it was to understand the world of its own phenomena. In both cases, the world beyond remains unrecognizable and scientifically unapproachable.

One may assume that these two areas of the "unknown" inhabit the same continuum of space and time, the same "unconscious." This suggests that certain phenomena of the physical and of the psychological world are actually two different facets of the same background; this has been suggested by Jung, notably in one of his later works, *Mysterium Coniunctionis.* Parapsychological manifestations are, as Jung has shown, related to archetypal constellations. They are thus connected with the background situations noted above; this is apparent from the fact that they cannot be explained in terms of the laws of time, space, causality, and the resulting relativity of matter. The basic questions raised by these facts are, in the final analysis, of concern to psychology as well as to physics. Their research touches upon the methodological and philosophical contradiction between the natural sciences and those of the humanities. It would seem that the decisive expansion of future knowledge may be found in this area.

THE CENTRAL QUESTION as to the nature of "spirits" and "apparitions" remains unchanged by the acknowledgment of an unrecognizable, not purely psychological background world, inasmuch as the thesis concerning the projection of psychological complexes can no longer be advanced with certainty. It remains questionable just what

"spirits" really are, where they come from, and why and where they are observed. Jung expressed himself most carefully in his introduction to the German-language edition of Stewart Edward White's book *The Unobstructed Universe*:

"While, on the one hand, our critical faculties doubt every individual case of spirit appearance, we are nevertheless unable to prove a single instance of the non-existence of spirits. We must, therefore, limit ourselves in this respect to a verdict of *non liquet* [*non liquet,* a phrase which has its root in Roman law, literally means "it is not clear," and is used judicially in rendering a decision in a doubtful case].

One startling incident is related in the volume *Spuk,* by the late Swiss psychic researcher Fanny Moser. In it, Jung describes his encounter with a case of haunting in England, where, in 1920, he spent several week-ends at the rented country home of a friend. During the nights he experienced several, increasingly violent haunting phenomena, such as knocking, disagreeable odors, rustling, and drips. These phenomena gave him a somewhat uneasy feeling of slight anxiety. The incidents were climaxed by the appearance, or vision, of a solid-looking half of a woman's head, which appeared about half a yard from Jung on a pillow. One eye seemed to be wide open and glared at him. The head disappeared and Jung lit a candle. He spent the rest of the night sitting in an easy chair. Jung and his friend later discovered that the house was known to be "haunted" and that all tenants were sooner or later frightened away.

Jung regards this experience as an exteriorization of the psychological content of his unconscious. However, it remained unexplained why this particular phenomenon should have taken place in a specific room, of this particular house, while during the week days he spent in London, Jung's heavy working schedule did not interfere with his ability to sleep well and soundly. Thus, this was a case of what is known in German as "ortsgebundener Spuk" (haunting tied to a place, rather than to a person), for which, to this day, no sufficient scientific explanation has been found. Shortly after Jung's visit the country house was torn down.

During the early 1920's, Jung participated in a number of mediumistic experiments, together with the noted German physician and psychic researcher, Albert Baron von Schrenck-Notzing and the prominent Zurich psychiatrist Prof. Eugen Bleuler, well-known for his concept of schizophrenia. The experiments involved the Austrian medium, Rudi Schneider, and the participants observed apparent materializations, psychokinetic and other phenomena. Jung repeated these attempts in the 1930's; once again Prof. Bleuler was his collaborator, but other scientists were also present. The medium involved in these tests was known publicly only by his or her abbreviated name, "O. Schl." Jung never utilized these experiments scientifically. He wrote in his introduction to White's book, "Although I have never done any notable original research in this field, I do not hesitate to state that I have observed a sufficient number of such phenomena to be completely convinced of their reality. They are inexplicable to me, and I cannot therefore declare myself in favor of any of the usual explanations of phenomena in this category."

One later development of Jung's parapsychological experiments was recorded in the Swiss periodical *Neue Wissenschaft*. In a letter dealing with the mysterious fasts of a monk, Brother Klaus, at the Swiss village of Flüe, Jung does not exclude the possibility that the monk might have gained nourishment by parapsychological means. He considers the factor of heightened ionization of the air, at points where the body of a medium exudes ectoplasm. He adds that "nourishment may be absorbed by such means as the movement of living albumen molecules from one body to another." Jung notes, in this connection, that "in parapsychological experiments, losses amounting to several kilograms were registered during the occurrence of physical phenomena; in these instances, mediums as well as the members of the circle sat on scales, and their weight losses were thus recorded."

These rather brief references suggest that Jung participated in psychic experiments largely to widen his own direct experiences, in line with his scientific attitude as an empiricist. Thus he writes in his introduction to Mrs. Moser's book: "What we are dealing with is a vast and half-lit area, where nothing seems believable but everything

is possible. Therefore, one must have observed a good deal personally, heard and read many stories, and if possible tested and questioned witnesses, before it is possible to arrive at a half-way solid judgment." This might well be the motto of Jung's work in the area of parapsychology.

The spaceless and timeless world of the unknowable does not only tempt the observer into any number of speculations and hypotheses about such things as spirits, but also about the "beyond" and life after death. Jung, personally, is of the opinion that a person would miss a great deal if he did not phantasize and speculate on this matter. He believes that man's life would be poorer and his old age more anxious —but, in addition, this would mean a break with spiritual traditions that began at the dawn of human culture; to ignore such traditional roots is something for which man may have to pay dearly. However, if a person forms opinions regarding death and the "beyond," he should keep in mind that he is entering the world of myths. And while this might be healthful and agreeable, it has nothing to do with science, or—as myths form the beginning of every scientific endeavor —it has *not yet* anything to do with science. In one of his works, *Remembrances, Dreams, and Ideas,* Jung has an extensive chapter "On Life After Death," devoted to "phantasizing" or "myths." Within this scientific work, he hints at a few thoughts concerning "the soul and death." The fact that the soul extends into a spaceless and timeless sphere offers much room for speculation; it does not, however, allow for final conclusions.

One of Jung's most recent observations on this matter is contained in a letter written in May, 1960. It supplements his ideas on the probability of life after death: insofar as the soul is capable of telepathic and precognitive observations, it exists outside of time and space; therefore, there might exist the possibility of post-mortal phenomena which might be regarded as authentic. Jung writes:

"The relative rarity of such phenomena suggests, in any case, that forms of existence within and outside of time are so sharply separated that the crossing of this border offers the greatest difficulties. That does not, in any way, rule out the possibility that there is an existence

outside of time that parallels existence within time. Yes, we ourselves may simultaneously exist in both worlds, and only occasionally do we have an intimation of these conditions. However, what exists outside of time is, in our opinion, unchangeable. It possesses relative eternity."

OF ESSENTIALLY GREATER SIGNIFICANCE than his researches of psychic phenomena, were Prof. Jung's studies in the question of a-causal events, such as telepathic dreams, precognition and the mantic method (including astrology, geometry, and tarot cards). On the basis of experiences with himself and his patients, and incorporating the results of Dr. J. B. Rhine's work in extra-sensory perception, Jung made a notable contribution by introducing his concept of synchronicity to scientific thought. We must assume here, for the sake of brevity, that the basic principles of synchronicity are known to the reader; they were previously discussed in TOMORROW ("Jung's Meaningful Coincidence" by C. A. Meier, Vol. 2, No. 3; and "Nature and Psyche," a book review by J. B. Rhine, Vol. 4, No. 2). It corresponds to Jung's conscientious reluctance in scientific matters, that he waited for more than twenty years, before publicizing his definitive work on synchronicity. He first mentioned this concept in 1930, in an obituary of his friend Richard Wilhelm, published as an essay in *The Secret of the Golden Flower.*

In the early 1920's, Jung came across a German translation of the Chinese book of oracles *I Ging.* It fascinated him greatly, and he used it for the basis of divination experiments during a whole summer. At first he used a complex method involving forty-nine yarrow stems, but later utilized coin oracles. He achieved positive results through these esoteric divination methods, and they confronted him with the insolvable problem of the so-called mantic method of clairvoyance. Shortly after discovering *I Ging,* he came to know Wilhelm. The Chinese oracular method and its usefulness became a main subject of their joint discussions. In his introduction to the English translation of *I Ging* (New York, 1950), Jung wrote:

"I am obliged to Wilhelm for the most valuable elucidations on the complicated problem of *I Ging,* as well as for the practical evalua-

tion of the results gained. . . . When Wilhelm stayed with me at that time in Zurich, I asked him to work out a hexagram on the state of our psychological association. The situation was known to me, but not at all to him. The resulting diagnosis was startlingly correct and so was the prognosis, which described an event which occurred later and that I myself had not foreseen. To me, this result was however no longer very surprising, as I had previously had a series of noteworthy experiences with the method."

JUNG did not avoid disconcerting questions created by the irrational mantic methods. He also did not explain away as mere coincidence the many remarkable links between real or psychological situations and the *I Ging* hexagram that emerged from the splitting of yarrow stems or the dropping of coins. He wrote: "The irrational richness of life has taught me never to disregard anything, even though it may violate all our (unfortunately so often short-lived) theories, or what may at first glance look completely inexplicable. These things are disturbing; but one cannot be sure whether the compass is pointing in the right direction—anyway, one doesn't make new discoveries in an atmosphere of security, certainty, and restfulness. And that is the way it is with these Chinese methods of divination."

Jung tended toward the opinion that the positive results of oracular clairvoyance were actually certain rhythms, which he at first described as an "unexpected parallelism between psychic and physical events." In this connection, he pointed toward astrology, notably the modern character horoscope, which hits its target because of the same parallelism. He felt that it is possible to define an astrological image of a human character on the basis of the place and hour of a person's birth, just as a wine expert may draw conclusions on the quality of a wine, purely on his knowledge of the region and year of vintage. However, the character—of man or wine—is thus dictated by the qualities of the moment. The same goes for the hexagram of *I Ging*, which is drawn by lots.

At first Jung had attempted to explain astrological connections as examples of synchronicity—as a-causal coincidences between the con-

stellation of stars and internal or external human events. However, he studied the research results of the noted physicist Max Knoll, specifically his lecture on "Scientific Evolution in Our Time," which dealt with planetary influences upon sun and earth. Consequently, Jung had to consider the possibility of a-causal relationship between planetary aspects and psycho-physiological conditions; this included the possibility of a-causal explanation of astrological results.

Jung has often been accused, because of his interest in divination, and specifically in astrology, of being "unscientific." Critics, however, have ignored that a psychologist, who views the human soul with all its often astonishing facets as a serious matter, cannot simply shrug his shoulders at any of the remarkable manifestations of a rational or irrational nature. Reading things in the stars is perhaps the oldest myth of mankind. The same goes for the idea that omens may be found in the skies, as a sort of projection.

Jung said in a letter last June: "We must keep in mind that we do not *create* projections, but that they happen to us. This permits the conclusion that our initial physical and particularly psychological insights may have been read in the stars; in other words, whatever is farthest is actually nearest. Somehow, as the Gnostics surmised, we have 'crystallized' ourselves from out of the cosmos. It is for this reason that in all their systems, up to the Manicheans, the idea of a 'collection of the seeds of light' has played a leading role." [The Manicheans followed the doctrines of Manes (216-276), a Persian who taught a religio-philosophical system which included the concept that man's soul had sprung from the Kingdom of Light and seeks escape from the body, as from the Kingdom of Darkness.]

Astrology has at least as much to do with ancient myths as it does with the stars; after all, a horoscope does not, because of the precession of the vernal equinox, correspond to the actual position of the stars. This would suggest that positive results, based on traditional astrological methods, are actually synchronistic rather than causal phenomena. We are, therefore, faced with a problem that eludes final solution.

ONE OF JUNG'S works that preceded his concept of synchronicity was published under the title *Aion*. It may even be viewed as an astrological work, as it is designed to point out a meaningful coincidence between the astrological cosmic month of the fish and the spiritual development of Christianity (Christus=Ychtys=Fish). This cosmic month began 2,000 years ago and is to be succeeded by the cosmic month of which the Waterbearer is the symbol. The parallel development between such cosmic events—the movement of the spring equinox through the double sign of the fish—and events of a spiritual-historical nature, has fascinating implications. In the year 1,000, at approximately the same time as the second fish was reached, the movements compensating Christianity began, but also the undermining pressures of the Bogumiles, Purgers, Albigensians, Waldensians, the poor in spirit, the brothers of the free spirit, Beguines, Beghards and the Holy Ghost movement of Gioacchino da Fiori. Although the end of the world did not occur, in 1,000, there began secretly "the kingdom of the second fish," namely of the Antichrist, whose climax, no one will gainsay, we are now seeing.

Cosmic-historical parallels of this kind, such as coincidences between the outer and the inner in isolated life, such as true dreams, warnings, or precognitions, explode the "sensible" or rational universe. For the person who knows that there is only *one reality*—the one world of the alchemists, the space-time continuity with all its facets—the experiences of synchronistic phenomena are magical exceptions, but they can be acknowledged as meaningful and taken for granted.

The method with which Jung approached parapsychological phenomena was, above all, careful observation. Moreover, he leaned heavily upon the statistically computed results of the Rhine experiments. In the field of astrology, he not only carried through a statistically evaluated experiment, but more often called for statistical investigations. But in general, statistics, to Jung, were rather secondary. In his preface to Mrs. Moser's book he writes:

"One can, to be sure, with the help of a statistical method prove the existence of such (synchronistic) effects with more than sufficient certainty, as Rhine and other researchers have done. But the individual

nature of the more complex phenomena of this sort forbids the employment of the statistical viewpoint, as it is itself complementary to synchronicity and thence destroys the latter phenomenon, so that it eliminates it as a likely occurrence. We are, therefore, in this regard completely dependent upon the well-observed and certified individual case."

When Jung, in 1930, wrote his obituary of Richard Wilhelm, the concept of synchronicity was evolving in his mind as a scientific principle. He wrote:

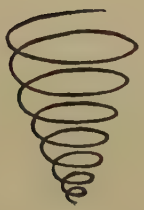
"A few years ago, the then president of the British Anthropological Society asked me how I could explain how an intellectually outstanding people like the Chinese had failed to create a science. I replied that this must be an optical illusion, since the Chinese possessed a 'science,' of which the standard work was *I Ging*, but that the principle of this science, like so much else in China, was quite thoroughly distinct from *our* scientific principle. The science of *I Ging* is not founded on the causal principle, but on a hitherto unnamed—since it had not reached us—principle, which I experimentally had designated as 'synchronistic principle.' "

These sentences are not only interesting with regard to the development of Jung's thoughts, but because they show that the concept of synchronicity acts as a bridge between western and eastern thinking —just as it links natural and scientific thought. This is no accident as, whenever thinking is pushed to the boundary of the "background," the collective unconscious, things have lost their simple meanings and linear thinking stops. The truths, which then matter, may thus be recorded chiefly in paradoxes. Only in time and space does the unintelligible divide itself into antithesis of the understandable and causally arranged "one" or "other." Synchronistic phenomena have indeed, so to speak, to do with the background; therefore, they seem paradoxical, surrounded in a puzzling way by the psychical and physical; and therefore they rouse the feeling of the Divine.

Parapsychology is not the only "off-beat" area to which C. G. Jung turned his attention. One should recall the abstruse obscurities of alchemy, which he clarifies; the much-ridiculed appearance of Un-

identified Flying Objects, which he undertook to study, and the problems of the Evil and of the Unconscious, with which he has dealt. The world undergoes change and development, not through what is already known, but by throwing light upon the unknown. It is in this manner that Jung has made—not the least through his investigations in the field of parapsychology—a significant contribution to the greater self-knowledge of our time.

Miss Jaffe's article has appeared in German in the *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie* under the title "C. G. Jung und die Parapsychologie," Vol. IV, No. 1, 1960.



From the borderland of psychic phenomena dividing two worlds, Orient and Occident, come these experiences of foreknowledge

PRECOGNITION IN OUR LIVES

Husein Rofé

The author of the following article is best known as the first Western exponent of the Subud movement, which centers around the Indonesian spiritual leader Pak Subuh. Mr. Rofé is the author of The Path of Subud, *reviewed in* Tomorrow, *Winter* 1960; *readers are also reminded of the article "Pak Subuh: New Oriental Master," by A. S. Jarman, which appeared in the Spring of 1959. In his book on Subud, Mr. Rofé states that "external goadings from unknown causes" had originally prompted him to seek out Pak Subuh, "like an arrow shot from a bow by an unerring archer." In this article, he deals with other apparently precognitive experiences that gave meaningful content to seemingly coincidental events.*

IT APPEARS TO ME that we must define precognition as conscious or unconscious apprehension of the future, whether intentional or involuntary. Unconscious apprehension is a factor which we share with the animal world, though it is easier to study the behavior of birds as an independent observer than to analyze our own unconscious promptings. The instincts which warn animals of approaching disasters, such as earthquakes, and guide them in their daily lives, frequently seem to play a less effective part in human existence. This difference derives from our self-consciousness and the reasoning faculty. Hence precogni-

tion in human beings is most often noted among those who reason little, or in moments of deliberate or fortuitous mental quiescence.

The ability wilfully to still the mind is a difficult and acquired art, particularly for those burdened with innumerable unrealized desires; and yet its very real value in moments of crisis is obvious even from a study of the protective role of instinct in the animal kingdom. I am referring rather to intuitive awareness than to clairvoyant perception; for, while those gifted with the latter faculty may find it extremely interesting, it seems to offer them less scope for direct intervention. Visual glimpses are rarely of practical avail.

My views on this subject have been influenced more by what I have experienced than by reading the opinions of others. I feel therefore that it may be best to describe events in my own life in which precognition of some kind has played a role, and to give my interpretation of the facts. This will enable the reader to draw conclusions different from my own (which may well be erroneous in some cases); but, if he is prepared to take on trust my claim to have reported my experiences truthfully, he should feel that some explanation is in order: whether my own or that of another.

As a 16-year-old schoolboy, lying relaxed in bed one night on the eve of a cross-country run, I suddenly announced to my dormitory mates that a boy would have an accident and cut his leg the following day. They asked me to whom this remark applied; and I, just as perplexed as they, questioned myself. Immediately, "in my mind's eye," I *saw* a particular boy falling forward and cutting his knee. I gave them his name, but I was as surprised as they when my "vision" came true quite accurately. At this particular age, I was becoming very interested in different techniques of prognostication, although I had never experimented with any psychic techniques except hypnotism. Here the results were so good, that the science master received a report of my experiments, and exacted from me a promise to suspend them. They were never resumed.

If the above almost entirely isolated example requires any explanation beyond the suggestion of "mere coincidence," it may in-

dicate subconscious awareness of impending danger to an associate, whose identity was realized only when a direct question was asked by the conscious mind. This idea of "asking in order to receive" is a principle which I have observed very frequently operating much later in my own life. I would often ask others how many children they had, and then, before giving them time to answer, interrupt them with, for example: "I know, five! Three sons and two daughters, isn't it?" This correct demonstration did not make them feel any easier when, in answer to their "How do you know?", I could only stammer: "But I don't!" These two types of precognition indicate a prompting by oneself or others to ask a question. Once it is asked, one discovers that the answer is already known within.

As to the prompting, this too may not be coincidental. How many dozens of times have I begun to think of a long-forgotten friend, while resting relaxed on a couch, only to get up and find a letter from him or her in my letter-box a few minutes later! This was not telepathy, for how could the letter itself speak to me? *Its arrival* evoked the thought, though.

Response to a telepathic plea for assistance may be a form of precognition, though it is customary to see in such cases the intervention of superhuman agencies. I shall cite four instances where I have apparently been led to the aid of distressed persons:

The first occurred in London in 1945. I ran into J.B. in Charing Cross Road *by accident*. I had not met him for a long time, and offered him lodging, as he seemed to be in difficulties. Only later did I learn that he had run into me five minutes after having left a druggist's where he had purchased the poison with which he intended to end his life that day.

The second incident took place in 1947, in Tangier. I felt restlessly impelled to leave my house, and wander aimlessly in the town, to seek a young Frenchman, the Vicomte de P., whom I had met for the first time hours before. After a quarter of an hour, I saw him walking down the road towards me, and told him that we must go and sit down for a chat in a café. He soon confessed that he was in dire straits, and was about to abandon his plan to make a future for himself in

North Africa, where he had arrived only a few days before. Again, I was able to offer some constructive assistance.

Another event took place in Tangier, a year later. My action this time was a more conscious one, since I heard that R.T. had just tried to commit suicide. I knew only that he, though a European, was living in a house in the native quarter. Again, I walked almost somnambulistically until I came to a certain street, when my intuition told me that he lived there. I looked up at a house at the end of the street, but then told myself I was being a fool, and walked off. Five minutes later, I passed an unknown European woman, walking in the opposite direction. Again the inner voice spoke, and told me to follow her, which I did, discreetly, and at a distance. She led me back to the same house, and entered it. Reason asserted itself, and I decided I was being too imaginative. Nevertheless, I observed the street, its name, and the café a few doors away. That night, I ran into an Algerian resident of the town, Boussif, who said: "I know where the house is, and I can take you there tomorrow". He did not know the name of the street, but did think there was a café near the house. The next day, he took me back to the selfsame building. Eventually, I took R.T. across to Spain and put him on a train back home.

A further event occurred in Bali, 1950. In his preface to my book *Reflections on Subud* (Tokyo, 1960), the Frisian painter Auke Sonnega describes how I appeared "miraculously" at his isolated inn amid the mountains in the center of this tropical isle, when he was the only resident, and at a time when he was convinced that he was bewitched, a victim of the reputed forces of black magic traditionally associated with the beautiful island. He relates how, as a result of my arrival, he was able to free himself from the nightly visitations of "dangerous elementals."

For those who have read in earlier issues of this magazine about the "Subud" movement, and my connection with it, it is important to stress that all these four experiences occurred before I had ever heard of this discipline or of its founder, Pak Subuh. When, however, I did meet him, I saw how he trained people to do precisely what I have described: to go off on their bicycles, using their "mental radar" to

guide them directly to a friend living in the same town, whose whereabouts were unknown at the time. These experiments were often successful. In two of the four cases I have cited above, my action was entirely unconscious, and in only one of them had I a conscious reason for seeking out the person in trouble. Why was I used as an agent when help was desperately needed? And if sensitives are used as radio receivers by cosmic transmitters, to perform such missions, may not all precognition be attributable to similar causes?

I have indicated that subconscious precognition may take the form of an inner prompting to do the right thing at the right time, although it may not be clear to the conscious mind that one is subject to such deeper stimuli. To support the contention, I shall relate three examples of awareness of death at a distance. These cases all involved members of the Subud movement, with whom I had a psychic link. It is perhaps all the stranger that I received no such warning of the death of my own father, at a later date.

It was eight months since I had left Indonesia, and I was living in Hong Kong, in early 1955. During that time I had never heard the Palembang radio station, particularly as I was always at a considerable distance and this short-wave transmitter was not very powerful. At the time in question, I had recently bought a powerful receiver, and one afternoon I went to considerable pains to erect an efficient aerial on the roof of the building where I lived. *That same evening,* I picked up Palembang radio for the first time, and decided to remain listening, in case I should hear anything further of interest to me, from the small town where I had made many friends.

It is the custom in Indonesia to send S.O.S. messages before the news bulletins, and these messages are called "radiograms" locally. One was now broadcast, to inform the public that Wahab ib. Abdulkadir, of the Indonesian police force, had died that afternoon. Readers of my book "The Path of Subud" will know how, two years earlier, I had been instrumental in getting this paralytic on his feet, when doctors stressed that he could only live a matter of days. On this particular afternoon, as I later learned from his brother Abdullah, head of Palembang town police intelligence, Wahab fell off his bicycle, and

was killed in a matter of minutes. If you say that this was coincidence, how do you account for the following almost identical experience which occurred six months later?

There was a solar eclipse on June 22, 1955, the birthday of the Indonesian mystic, Pak Subuh. I considered this particular eclipse dangerous to his health but he asserted: "I am no longer affected by astrological influences, though they do work out in my environment instead."

About a week or two after the eclipse, I was again listening to my radio in Hong Kong. The time was midnight, and the Macao dance music program had just come to an end with the Portuguese national anthem. Instead of going to sleep, I suddenly thought: "It is now 10:30 in Java, so I shall switch over to the news programme just beginning, and hear it before going to bed." Just as I got on to Radio Djakarta, I heard another S.O.S., originating from Pak Subuh, and intended for his family in central Java, informing them that his son had died suddenly that day, although apparently in perfect health at the time. Fortunately the entire message was read twice, or I might not have trusted my own ears!

I sent off a telegram over the phone at well after midnight, and it was delivered in Djakarta the next morning, before many of the local people knew of the death. By noon that day, I received a telegram from the family, advising me of the death, but my cable had by then already reached them. There was much extravagant speculation on the nature of my awareness of the death at such a distance, and nobody thought of the simple explanation.

In Malta, December 1958, I had a vivid dream that I saw Pak Subuh beside me, lying on the ground in pain, his chest heaving. I bent close to him and he whispered that he had just had a heart attack. On waking up, I felt inexplicably depressed, and concluded that some close Subud associate might have had a heart attack at the time, though I did not believe it was in fact Pak Subuh himself. Within 36 hours, I received a telegram from London advising me that one of his assistants had suddenly succumbed to coronary thrombosis in Singapore, within hours of the time when I had the dream.

It would appear that the dream can be a source of information, especially when the conscious mind is too preoccupied to receive a direct contact. As to the origin of the transmitter, I share the view that a strong concentration of thought can generate impulses which may be received at a distance, particularly by those who have an emotional or spiritual link with the subject. Hence, close relatives are very often instantly aware of the deaths of those who pass away suddenly at a distance, and every war has brought abundant evidence of such phenomena.

AN INVESTIGATION of the problem of precognition cannot therefore dispense with an examination of the question of the origin of the ideas which suddenly assert themselves in everyone of us. Few people ever seek such origins outside themselves. It would, however, appear that they can be occasioned by discarnate sources, or even by human agencies capable of great concentration of thought. Every magical ritual is in fact based on punctilious attention to innumerable minutiae, usually involving instructions difficult to carry out, and requiring the clairvoyant to await favorable moments.

Such practices seem to be of value chiefly insofar as they stimulate the mind to great and sustained concentration on the desired objective, and thus evoke great assertion of the individual will. It will readily be seen that such faculties can have serious consequences when misused. In the long run, it is of course those addicted to such rituals who are the chief sufferers, if they use them to further personal ends.

Conscious attempts at precognition may involve the use of external media, such as coffee grounds, playing cards, geomantic symbols, etc. But, as a remarkable clairvoyant once said to me: "I can get an answer out of that ashtray if I wish!"

The mechanical focus seems to play the same role as the magic spell, being useless except to those who have developed the necessary faculties, in the same manner that a car requires a proficient driver. The best crystal ball in the world will reveal nothing to the insensitive. To the experienced prognosticator, objects may respond in the same way that a hazel sprig will twitch in the hands of a water-diviner.

The conclusions drawn by an expert are usually a combination of external pointers and individual intuition. But then this is perhaps the basis of all diagnosis, for what skilled physician relies on the textbook alone?

Personally I am inclined to value more the precognition that comes unsought than the results of strivings to elicit a response from the subconscious. In the latter case, the prominence of personal desire so frequently adulterates the message obtained, if any. I have known Pak Subuh to recommend to his pupils, when in difficulties, that they should observe whether a reflex motion of the hand impelled it to the right or left, and to judge accordingly. Such advice was only meant for those who could not sufficiently still the mind to listen for an inner answer. Yet in practice, the results were frequently mere wishful thinking, a reflection of subconscious hopes or fears, and in no way related to true precognition.

A professional clairvoyant in Casablanca caused me serious inconvenience many years ago, because she read my unvoiced wishes as facts about to materialize. I had just come from a consulate where I had sent off a telegram to apply for a visa to Egypt, and entered her room with a friend. As she opened the door, she inquired: "Which of you two is going to Egypt?" In actual fact, I did not go, but initially I placed so much faith in her, that I felt certain my plans would work out. This, of course, was because she told me what I wanted to hear. Astute mind-readers (who do possess an uncommon faculty quite independent of precognition) make their money by sensing the client's unvoiced desires, and asserting that they will come about. Since so many desires carry the seed of their own realization, the fortune-teller may often rapidly acquire quite a reputation for exact prediction. The inability of the public to discriminate between the various forms of psychic phenomena aids such professional seers.

An astrologer is in a different position, since he relies chiefly on mathematical calculations and stellar configurations. Although, like a doctor, his analysis is aided by the client's co-operation in supplying some sort of a case history, he may often predict trends quite accurately. These trends have been described as a map of the unexplored

country ahead, rather than as categorical prognostication. The astrologer, as has been indicated by such as Shakespeare, warns that a ditch lies ahead. If he warns us that we shall probably fall into it, he is then making use of his individual opinion of the client's character and inability to heed warnings.

The degree of wilfulness in an individual does have a considerable influence on the extent to which his life is fated. Although this is not the place to discuss fate and free will, one may mention the teleological significance of the individual's capacity to accept the unpleasant. It is those who insist on pushing ahead with their own wishes at all costs whose lives are the most subject to fate, most conditioned by external influences of the material plane.

When reposing in a relaxed condition, most often just before dropping off to sleep, I have often had visions ("stills" rather than "motion pictures") of places or people I was to come across for the first time shortly afterwards. Since these phenomena can occur just before falling asleep, I would suggest that they take place perhaps more often than is generally credited, but are not always remembered on wakening. Nevertheless, when the subject is later confronted with the relevant object, a feeling of uneasiness arises; there is a sense of familiarity. Theories of reincarnation may develop in consequence.

I have touched briefly here on many of the sources which can indicate the shape of things to come. I hope I have shown that it is not easy to draw conclusions, inasmuch as numerous factors may be involved. Until more is known about the role of the dream consciousness, we are bound to grope, to form and to discard theories.

Basically, it is only greater familiarity of the individual with his own nature, and greater awareness of the various inner and external stimuli constantly interacting in his consciousness, which can help him to know himself, and aid him to assess correctly the operation of precognition in his own particular life. He would be wise not to apply identical conclusions to similar phenomena manifesting in others, since the qualities in their psyche may be so radically different from his own that perhaps different laws are operating.

Robert Browning and Charles Dickens were unimpressed by Home; they could not see that he was different from other mediums

THE ENIGMA OF D. D. HOME

Eric J. Dingwall

AMONG THE MANY PUZZLES which beset the path of the parapsychologist, that concerning the medium D. D. Home remains the most perplexing and the most exasperating. It is easy to say, as some people do, that the physical phenomena of the séance room have always been fraudulent and always will be. This opinion has recently been voiced by more than one critic of parapsychology but a noteworthy omission in their discussions has been an adequate treatment of the nineteenth century medium David Dunglas Home.

Home was born in Scotland in 1833. Early in life he was taken to the United States by his uncle and aunt, and when modern spiritualism first came into prominence in 1848, curious disturbances were reported as occurring in his presence. Before he left for England in 1855, he had become famous for his physical phenomena; and hardly had he arrived in England before he was besieged by requests for séances.

At that time, there was a craving for marvels in England, just as there is today. Science seemed to be wholly materialistic; and the escape to mysticism and the belief in a spirit world became an

impelling factor in the lives of many intelligent people in the upper classes of society. Mediums abounded, and although many of them attracted attention mainly from the uneducated and credulous, it was Home who fulfilled a need of the more educated and society folk. It was astonishing, as one French critic put it, how this man was able to bring beneath his sway numbers of intelligent people; for, when he caused tables to turn, jump, stamp and dance and then raised them in the air under the eyes of his hosts—what courage was needed to stand up against the fashionable craze!

It is true that well-known people protested against what was going on. The wife of the famous poet Robert Browning was herself convinced, but her husband, having had a sitting with Home, and being far from taken by the medium's general behavior, took such a violent dislike to him that, later in life, he declared that he had caught Home out in flagrant fraud. Although there was no evidence for this opinion, others, like Charles Dickens, refused to be interested, because they were unable to distinguish between the numerous physical mediums operating in London and D. D. Home himself—being unable, from lack of experience, to realize that Home's phenomena were of a totally different quality.

The general picture of Home's séances remained pretty much the same during the whole of his active life as a medium. The company was asked to sit round one of the very large and heavy dining-room tables common at that period and to place their hands on it. The lights were usually not lowered and after a time loud raps and knocks were heard on the table, which soon began to move. Complete levitations of the table then followed, the sitters often having to rise to their feet to keep their fingertips on the surface. After a short time the table then descended very gently to the ground.

The next item on the program was often the appearance of "spirit hands." For this, the lights were turned down, but not sufficiently to prevent the sitters from seeing what was going on. Some of those present felt their legs being touched and occasionally a lady felt a playful pinch. Now and then a hand made its ap-

pearance between two of the sitters and frightened some of them who saw that it ended at the wrist, where a sort of filmy drapery surrounded it. When the conditions were good, other phenomena followed: the medium might himself be levitated; an accordion placed beneath the table, and held by Home with one hand, would play some popular air; apparitions might be seen in the room and furniture might begin to move in some distant corner of the apartment where the séance was held.

Taken by themselves, these phenomena were the stock-in-trade of many of the mediums of the period, but the conditions under which they occurred were so different that no real comparison could be made. Wherever Home went, whether in fashionable English drawing-rooms or in the royal apartments of the Emperor Napoleon III, the séance room phenomena remained pretty much the same.

During the whole course of his active life, no convincing evidence of fraud in the séance room was ever brought against him. It is true that stories were circulated of how his feet served as spirit hands; of the finding of phosphorus in suspicious circumstances; but even the most violent attacks by Robert Browning failed to influence those who declared that they had seen things which could not possibly be explained in any normal manner. Not that a desire to expose the medium did not exist. Far from it. He was certainly not a universally popular figure, since he had a very poor opinion of other physical mediums and actually warned Sir William Crookes against the latter's pet medium Florence Cook, whom he regarded as an arrant swindler. Conjurers who were invited to see his performances, went away baffled. French magnetizers spoke very sourly of him when he was in Paris, but they were unable to do anything which led to an effective exposure.

LOOKED AT superficially, the mystery of D. D. Home might be thought merely to be a case of a medium so much cleverer than his contemporaries that his tricks could not be discovered. This, I am convinced, is an opinion which cannot be maintained by those who know the facts.

At the time Home was operating, a business man named Bergheim was very interested in mediums. He had made a fortune in Transylvanian oil and he used to give hypnotic demonstrations at society gatherings of intellectual and literary people. He was a friend of Lord Rayleigh when the latter was a young man, and they used to discuss physical mediumship. Bergheim told Rayleigh that when it came to details, Home's performances had no similarity at all to those of the other mediums. For example, one day Bergheim, who knew Home well, asked him about his levitations and suggested that they should try to see what happened. Bergheim declared that, in full daylight, he put his arms loosely around Home, who then slowly floated up through their embrace and landed on the floor on the other side.

Let us ask ourselves what Mr. Bergheim really saw. Was he lying to his friend Rayleigh, or had Rayleigh invented the whole story later in life? Was Bergheim suffering from a curious kind of hallucination, or had dreamt the incident and then told it as a true story? Or, indeed, did the event occur at all as Bergheim described it?

Let us take another example of the immense difficulties with which we are faced in dealing with this parapsychological riddle. Some time ago, the Earl of Crawford very kindly drew my attention to a manuscript in his vast library which consisted of a letter written by one of his ancestors, the 25th Earl of Crawford, to his sister-in-law in 1856. In this astonishing document, some sittings are described with Home in Florence, Italy, where they took place in an apartment belonging to a Major Gregorie who lived there with some of his relatives.

The party was seated round a heavy table on which stood a powerful oil lamp. Raps were soon heard and then the table began to sway about, suddenly rising from the ground to the height of five feet. One of the sitters crawled under the table, but discovered nothing that could account for its levitation. After the sitting, the company got up and tea was served by the fireside. To the astonishment of the assembly, a marble-topped table at the far end of the

room began to move and suddenly rose to a height of three feet. The same sitter who had crawled under the table during the course of the sitting, immediately got up and went over to the dancing marble, and with his utmost strength just managed to force it back down into position. At another sitting, Lord Lindsay, as he then was, looked under the table while it was shaking and saw nothing in any way suspicious, but he had hardly got up before it rose four feet into the air, whereupon he again looked under it, but there was nothing visible.

Here, again, we are faced with precisely the same difficulties. Whatever may be the explanation, it seems to me very difficult to believe that the people describing these events did not experience something which they recounted in this way. And what they described is just exactly what other people described as occurring with Home throughout the whole of his active life as a medium. Can people really believe that these witnesses were all liars? Is it a plausible assumption that they were all hallucinated through some mysterious hypnotic power that Home exercised upon them? It is true that such a hypnotic power has never been recorded before or since. But is it not very unlikely that every one of Home's sitters throughout Europe, should have been so influenced and that not one should ever have come forward to say that, as a matter of fact, nothing had happened at all?

The choice, then, is between a number of explanations, all of which are quite unacceptable to the modern mind. And the explanation which seems to some to fit the facts best, namely that the phenomena actually occurred more or less as described, is the least acceptable. And yet this is what faces us, when we have to examine seriously and honestly the problem underlying parapsychology's greatest enigma, D. D. Home.

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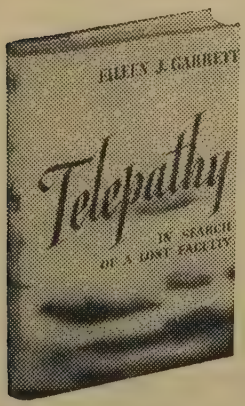

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As new experimental programs are undertaken and broadened, a famous parapsychologist notes increased student interest

CAREERS IN PARAPSYCHOLOGY

J. B. Rhine

STUDENT interest in parapsychology is growing. This is indicated by the increased number of inquiries for information and of visitors at research centers and libraries, and by the attendance of students at the conventions of the Parapsychological Association.

This growing attention to psi investigation is of timely importance. At a stage when there is indication of approaching need and opportunity for new research workers and teachers in the field, it is disconcerting to discover that an unduly large percentage of the active investigators of the past are nearing retirement age. This student interest is important, too, because it is contagious, spreading from one student to another and from students very often to teachers who may have been too busy or reserved to look into the accounts of the new researches.

Parapsychology represents a new frontier of scientific inquiry, and interest in it has spread widely through the student desire to read and even to prepare to take part in the research work. The findings of the new field are sufficiently understandable to have a wide appeal; they interest both sexes equally strongly, appeal to a considerable age range, and illustrate scientific ways of solving problems.

A second value comes from the many links between parapsychology and other areas of study. First of all, psi raises psychological problems which relate to many of the great questions about the nature of man, questions dealt with by philosophers through the ages. They call equally for the use of that branch of mathematics that has to do with the laws of chance, the field of probability. Other areas of neighboring interests, too, become important: for example, physics, because psi phenomena have to be distinguished from physical processes; and biology, since the origin, nature, and distribution of psi capacities is unknown. In a word, parapsychology, like all branches of science, is part of a larger whole.

Perhaps the *greatest* value to many students of ESP research and related studies springs from the training that comes with handling new claims, testing and appraising them, evaluating criticisms, and designing new researches to meet them. Problem-solving on the scientific level is as high an attainment as the human mind has reached. The special difficulties of psi problems make them an extraordinarily good exercise for developing the young scientific mind.

THE STUDENT can usually find situations admitting parapsychology into his educational scheme. It fits most commonly, of course, into the topical range of the ubiquitous term paper. It is a suitable subject for science fair projects on the high-school level, and it serves as a fresh and challenging subject for discussion in college courses in psychology. Numbers of students in experimental psychology courses or special study (or honors) programs find problems of parapsychology well suited to the requirements of an independent research project. Students in electrical engineering find that the need for adequate ESP testing devices offers interesting problems for training and development. Students of religion have found one aspect or another of parapsychology a fitting subject of study. On the level of graduate theses, parapsychology has served as a topic for more than twenty years in departments of psychology, divinity schools, and schools of medicine.

What "future" is there for the student interested in psi? For many, parapsychology has necessarily been a part-time avocational pursuit. School teachers, engineers, physicians, psychiatrists, superintendents of schools, biologists, and members of many other professional groups have been productive parapsychologists in their spare time. Acquiring the interest and training for a worthwhile intellectual hobby of this character is an important educational step toward an interesting and useful life. The very fact that parapsychology has many challenging problems that may be handled by the individual without the advantages of a well-equipped laboratory permits its adaptation to this type of avocational interest. It is an interest, too, that may be shared with other members of the family or with local groups organized for the purpose of study and research.

MORE OPPORTUNITIES exist today for research workers in parapsychology than ever before. The number is still small, but the important thing is that it is growing. Also, a few positions are available for persons prepared to teach parapsychology, and there is a prospect of others to come. There is also the practice of allowing a science teacher in a college or university to pursue a line of research largely of his own selection. (Schmeidler's ESP work at the College of the City of New York is an example.) In an increasing number of institutions of learning, staff members are free to undertake investigations of parapsychological problems. Small beginnings of interest in promoting basic research are being shown by certain branches of the Department of Defense in Washington and on the part of certain industrial research laboratories more or less indirectly linked with Defense.

The Duke Parapsychology Laboratory is not the only collegiate one maintaining full-time psi research workers. (There are laboratories for part-time research at St. Joseph's College in Philadelphia, the University of Pittsburgh, and at Wayland College, Plainview, Texas.) Recently Dr. H. T. Davis, Professor of Mathematics at Trinity University, San Antonio, in assuming the directorship of the

Mind Science Foundation, has undertaken to initiate a full-time research program in parapsychology. Others are planned.

What parapsychology has to offer the student depends, of course, partly on what the student has to offer parapsychology. How, then, can students prepare to contribute their best to this new field of exploration?

To prepare for research in parapsychology, the broadest possible scientific training on the high-school and undergraduate college level is recommended. Emphasis might be directed to biology, largely because it requires or includes a broader section of the other natural sciences than any other branch. There should be enough psychology to gain admission to a department of psychology at the graduate stage. The history of science and philosophy are important studies for science students of any field, and, of course, a general cultural preparation is needed for a well-balanced education. The special emphasis should be on getting skills needed to handle new ideas safely, critically, and competently.

The only graduate department of parapsychology thus far in existence is at the University of Utrecht in Holland, although it does not yet offer graduate degrees in parapsychology. Thus, the Ph.D. from a department of parapsychology is yet to come. But it has been possible in many instances to obtain the master's and doctor's degree for research theses on parapsychological subjects, most of them in psychology departments. The following institutions have given the doctoral degree (D.Sc., Ph.D., or M.D.) for theses in parapsychology: Univ. of Utrecht, one; London Univ., two; Oxford, one; Cambridge, one; Duke, three; Rhodes, one; Bonn, one; Munich, one; Yale, one. However, no department from which the degrees mentioned were given is today sponsoring research in parapsychology. At Utrecht, that work is now done in a Department of Parapsychology, not in the Department of Psychology which sponsored the degree. The situation at Duke is similar.

PSYCHOLOGY is logically the closest approach to the ideal background for graduate training for psi research. It is important,

however, in approaching a given department about a research thesis in parapsychology, to find out whether such a topic would be approved and whether the staff is prepared to give the necessary supervision to the work. Indeed, it is well to hesitate in considering such a topic for a thesis. Psi research is difficult at best, and a thesis on so unorthodox a subject might have to be extraordinarily good to win approval, even by a committee of impartial judges. It may be wiser at this stage to obtain the best possible training in psychological problems closely allied to parapsychology. There are also problems that are common to both fields.

The general training in the graduate school should emphasize experimental methods, should enlarge the student's grasp of statistical procedures and provide him with much of the technology of psychology in dealing with personality appraisal and clinical problems. Parapsychology belongs to depth psychology, and the more validated findings of that subdivision should be mastered. Likewise, the phenomenology of psychopathology overlaps with spontaneous psi manifestations, and, accordingly, the study of these, along with dissociated states, subliminal effects, and psychophysiology, should become a part of the training for work with parapsychical phenomena.

At the present stage, and doubtless for years to come, the study of parapsychology will have to be managed on a self-instruction basis. The few places where even an elementary course is given are not likely to serve many of those starting out on a career in this field. But a program of study can be carried out—with some help from some of the research centers—so that an able and devoted student may well become competently knowledgeable on the subject. Younger students should be advised not to allow their interest in parapsychology to interfere in any way with the prescribed educational program.

A first requirement for a program of study would be the acquisition of well-selected books on parapsychology and related topics. The lists of literature available on request to students will help until each one learns to find his own way and make his own choices. At an early stage the student should study the scientific periodicals even

though he may not be able to understand all the articles. Exchanges with others, preferably with fellow-students, can take the place of class discussion. Study groups may be formed in college communities, informed speakers can be invited, research papers read, and other activities carried on to excite and maintain a good level of interest.

Just when a student should be recommended to become an associate member of the Parapsychological Association can best be determined by some of his advisers who are already P.A. members and who would, in any case, have to recommend him. Likewise, just when a student is ready to undertake experimental investigations will vary with individuals; but there is good reason to encourage early participation. One learns a great deal by his own trial-and-error approach, and there is no other aspect about the field so exciting to continued interest as one's own test results when they begin to show evidential value.

It is especially important that careful attention be given to the understanding of the test procedures that have now become standardized and widely used. Even more important is the need to fit the methods to the purpose of the experiment. (See Chapter 2 in Rhine and Pratt's textbook, *Parapsychology,* published by Charles C. Thomas, Springfield, Illinois, 1957, for information on methods; and Chapter 7, where attention is especially drawn to the psychological requirements of a proper psi test.)

SOME OF THE RESEARCH CENTERS exist partly for the purpose of helping students to get started, plan researches, interpret their results, critically examine their old experiments, and improve the design for subsequent ones. Local advisers on many a college campus play a similar role, not only in the encouragement of exploratory experiments, but in the evaluation and interpretation of results.

Special educational conferences, work shops, and informal summer study have already been introduced, and the prospects are that there will be more and better arrangements of this general type in the future. Similarly, an annual general qualifying examina-

tion by a committee of mature and experienced workers in the field would help the student in setting the goals and establishing minimal standards. This need may have to be filled soon. These are some of the requirements to bridge the gap that will continue to exist until full-fledged departments of parapsychology eventually become a reality.

The Parapsychology Laboratory of Duke will gladly furnish appropriate lists of the general literature upon request and help with special bibliographies to suit individual needs. Rhine and Pratt's *Parapsychology* has a list of recommended readings at the end of each chapter. Students of high-school age will prefer lists of non-technical literature, while research-minded students will want access to the *Journal of Parapsychology* and other periodicals. We suggest inquiry of the local library to see if the *Journal* is available and to register interest in it if it is not. Inquiry about current books and periodicals on the subject may help to extend the coverage.

Standard ESP test cards and record sheets may be obtained from the Duke Laboratory, and suggestions for other methods or adaptations of them may be obtained from staff members or from research workers at other centers. Sufficient instructions for elementary tests are supplied with the cards, and more elaborate instructions are to be found in the text-book mentioned above.

Experienced research workers in the field are prepared to serve as consultants, not only in the evaluation of results, but in the designing of the experiments. It is possible, too, to obtain financial aid in limited amounts for expenses encountered in the conduct of well-designed experimental projects. A parapsychological scholarship fund available for the aid of the most promising and productive students *wherever* they may be studying is being established at the Duke Laboratory. Applications will be processed and the grants made by a committee involving inter-institutional membership. It will first aid those who have already given evidence of productive work and promise of a fruitful career in this field.

The preceding article was reprinted from the Students' Number of *The Parapsychology Bulletin* (Oct., 1960) issued by the *Parapsychology Laboratory, Duke University*, Durham, N.C.

A prince sails for a land where all is color and brightness, but his vision of "Heaven" is not shared by his own people

THE VOYAGE OF BRAN

Padraic Colum

Padraic Colum, who in 1958 received the Academy of American Poets Award, is known as one of the foremost living writers in modern Irish literature. A frequent contributor to the original TOMORROW *magazine, Mr. Colum has long been interested in the psychic aspects of Irish legend and life. This has been expressed in a variety of literary forms, in such plays as The King of Ireland, in poems which he has called "dramatic legends" and in essays. He is also the editor of* Anthology of Irish Verse. *His most recent work, written in collaboration with his renowned wife, Mary Colum, was* Our Friend James Joyce (*New York, 1958*). *The following selection from Irish folk poetry and the commentary which introduces it, reveal Mr. Colum's deep interest in the psychic source of Irish tradition.*

IN the Summer 1955 issue of TOMORROW, which, belatedly, I have just read, there is an enlightening and, I am sure, a much discussed essay by Aldous Huxley, entitled "Heaven and Hell." In that essay a point of great importance is made: it is that the descriptions, generally given in ancient literatures, of landscapes of extraordinary brightness, places strewn with radiant gems and brilliant blossoms, are not fanciful but visionary—they are the antipodes of our normal world and are entered through exercise of visionary powers.

Aldous Huxley quotes several passages from ancient literature which contain descriptions that follow a pattern of brilliancy and

color. I should like to put beside the memories of these passages that the readers of "Heaven and Hell" are likely to have, the metrical parts of the Irish seventh or eighth century romance, "The Voyage of Bran." The two poems are essentially descriptions—uniquely full descriptions it seems to me—of the shining world that Aldous Huxley locates at the antipodes of our lived-in world. Bran, an unindividualized prince, is visited by a woman whom no one else in his company sees. She shows him a branch bearing blossoms, although where Bran lives it is winter, and urges him to sail across the sea to the country it has grown in. Bran fits out a ship, and, with his foster-brothers, sails in the direction that his visitant indicated. It goes with the pattern of color and brightness that one of the lands to be visited should be named Ildatach, the Many Colored Land." On their way, the voyagers encounter the Sea God, in a chariot that rides the waves, who chants the second description of the marvelous lands. As he nears one of the islands Bran is greeted by the woman who had appeared to him with the blossoming branch: she throws a ball to him which becomes attached to his hand and by this means draws Bran and his companions to her island. Afterwards one of his brothers longs for his changeable native land, and Bran, bound in honor to restore him to his home, sails back from the unchangeably beautiful country. Close to his home territory he is hailed by people on the shore. When he tells them he is Bran they reply that they have heard the name: it is that of a prince in their old stories who sailed into the far seas. Hearing this, Bran turns his ship, sails away, and is never heard of again.

I

CRYSTAL and silver
The branch that to you I show:
'Tis from a wonderous isle
Distant seas close it;
Glistening around it
The sea-horses hie them:
Emne of many shapes,
Of many shades, that island.

They who that island near
Mark a stone standing:
From it a music comes,
Unheard-of, enchanting.
They who that music hear
In clear tones answer—
Hosts sing in choruses
To its arising.

A folk that through ages long
Know no decaying,
No death nor sickness, nor
A voice raised in wailing.
Such games they play there—
Coracle on wave-ways
With chariot on land contends—
How swift the race is!

Only in Emne is
There such a marvel—
Treason and wounding gone
And sorrow of parting!
Who to that island comes
And hears in the dawning
The birds, shall know all delight,
All through the ages!

To him, down from a height,
Will come bright-clad women,
Laughing and full of mirth—
Lovely their coming!
Freshness of blossom fills
All the isle's mazes;
Crystals and dragon-stones
Are dropped on its ranges!

But all my song is not
For all who have heard me;
Only for one it is:
Bran, now bestir you!
Heeding the message brought
In this, my word,
Seeing the branch I show,
Leave you a crowd.

II

AGE-OLD, and yet
It bears the white blossom,
This tree wherein
Birds' songs are loud.
Hear! with the hours
The birds change their singing—
But always 'tis gladness—
Welcome their strain!

Look where the yellow-maned
Horses are speeding!
Look where the chariots
Are turning and wheeling!
Silver the chariots
On the plain yonder;
On the plain nigh us
Chariots of bronze!

And from our grounds,
Cultivated, familiar,
No sound arises
But is tuned for our ear.
Splendour of color
Is where spread the hazes;
Drops hair of crystal
From the waves' manes!

And of the many-colored
Land, Ildatach,
We dream when slumber
Takes us away.
'Tis like a cloud
That glistens above us,
A crown of splendour
On beauty's brow.

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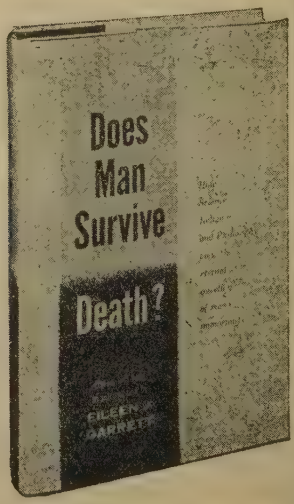

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Whether these experiences are attributed to the supernatural, to angels or to demons, they form a part of all civilizations

THE UNIVERSALITY OF "POSSESSION"

Robert Amadou

THERE exist, in every period and in every country, individuals who have been called "possessed." Such persons have usually been placed in one of two categories: those who manifest a behavior which one could summarily call a "nervous and mental disorder," with convulsions and frequent paranormal disorders, are considered to be possessed by the presence of a "god." In other instances such behavior is believed to be caused by "infestation" or haunting, in which individuals suffer illness and nervous ailments, which in limited cases are attributed to demons and haunting.

We distinguish between these two forms of possession although we recognize that certain basic similarities exist between them. Those differences are mainly attributed to the cause, rather than the effect of possession; one society preferring the explanation of possession as an

act of inspiration from the gods, the other condemning it as coming from a demonic force. However, it is the great similarity between the two which simplifies any study of the phenomena, for as Edward Burnet Taylor, one of the founders of modern ethnology observes, in *Primitive Culture* (London, 1871): "It is useless to describe the details of diabolical possession among barbarous peoples and civilized nations, for the latter only continue exactly what we observe in the former."

Indeed, if one considers the behavior patterns by which a certain Judeao-Christian tradition defines demoniacs as those possessed of the devil, knowledge of the history of ancient religions and customs persuades us of an outstanding fact: the so-called demoniacal behaviors do not manifest themselves only in the Jewish and Christian cultures; they appear in remote civilizations, geographically and chronologically different. They are sometimes considered as the results of an evil spell, but more often as the symptom of a happy spiritual experience or of a beneficent spirit incarnation.

Mysticism regards possession as a union, traditional metaphysics as a metamorphosis, mythology as a veritable substitution of personality. From this last form of possession there necessarily arise unprecedented notions, unusual faculties: "the god lives in me; the god acts as a god through me." To the diviners, poets, believers, all eager to experience in their flesh the empyreal contact, enthusiasm and inspiration are helpful; it makes them, in truth, possessed. And, since their techniques, in short, prepare the domain where the god they claim will establish himself, we are not astonished that an initiative of the god himself sometimes precedes the verve of the man and seizes, for better or for worse, the one who from then on becomes possessed by him.

POSSESSIONS in ancient Greece have been well analyzed for a hundred years. One thinks first of Pythia; here was an exceptional personage, and the mechanism of the oracle at Delphi is one of the least completely elucidated. Certainly Pythia is possessed and the reason for it is, in classic authors, placed in direct connection with

the myth of Apollo's victory over the serpent Python. But the priority of the myth over the rite is not certain. It is understood that the "explanation" of the Pythian transport by the influence of hypothetical deleterious gases emanating from the sun is baseless and proceeds from a stupid wish to rationalize strange facts, even if through a legend.

The Bacchic scenes present, from our point of view, a major interest; we penetrate with Dionysism the central current of Greek orgiasty. Plato notes: "It was especially women who gave themselves over to these disordered and exhausting dances; their costume was strange; they wore bessares, long vestments made seemingly of fox skins; above that doeskins, and probably on their heads horns. Their hair waved in a savage way, their hands held serpents, reptiles dedicated to Sabazios; they brandished daggers and thyrsi whose points were hidden under tufts of ivy. They carry on thus to a culmination of all feelings, then, prey to a sacred madness, they rush upon the animals chosen for the sacrifice, seize them, tearing them to pieces, biting into the bloody flesh and devouring it raw."

It is then, prey to possession and then only, emphasizes Plato, "that the bacchantes imbibe in rivers of milk and honey, but not when they recover themselves." There is a typical state of possession; through the revel, one leaves oneself to allow the god to enter.

From the Bacchanalia we approach Corybantism. Henri Jeanmaire writes in *Dionysos* (Paris, 1951), a history of the Bacchus cult, that Corybantism "is a form of mania having reference to the Corybantes, that is to say, to spirits related to the Great Goddess of Phrygia and Asia Minor, 'mother of the gods,' whose rites have moreover a certain affinity with ancient forms of Dionysism, but whose cult was imported separately into Africa and enjoys there, among the cosmopolitan population which is massed notably around the ports, an incontestable prestige."

Let us mention further the mysteries of the Syrian Goddess, about which we shall hear the testimony of Lucian of Samosat: "On certain set days, a crowd gathers in the sanctuary. A great number of Galians and the holy men of whom I have spoken carry out orgiastic

rites, slash their arms, and strike each other on the back. Standing near them, numerous musicians play the flute and others not less numerous beat on drums. Others sing inspired hymns. While some play the flute and others celebrate orgies, a madness takes hold of many of those present." The excellent forms of Greek mysticism which one discovers by way of Henri Bergson in the hearts of the silent and meditating men of Eleusis, are not so much to be found within the sects which underwent and refined the Bacchic impulse.

FROM these divine possessions of ancient Greece is derived, as Erwin Rhodes notes in *Psyche* (London, 1953), divination through inspiration; from them too are derived the most sublime theories of poetic inspiration. The magnificent account of the effects of "mania" which Plato presents in Socrates, states that:

"It is not, realize it, by an effect of art, but because a god is in them and possesses them, that all epic poets, that is, the good ones, compose all those beautiful poems, and likewise for the authors of lyric songs, for the good ones. Just as those who are prey to the delirium of the Corybantes never abandon themselves to their dances when they are in their own minds, so too the authors of lyric songs are not in their own minds when they compose those magnificent songs; quite to the contrary, as often as they engage in harmony, and in rhythm, the Bacchic transport seizes them and, possessed, they resemble the bacchantes who drink from the rivers of milk and honey when they are in a state of possession, but not when they are in their own minds.

"The poet is indeed a light thing, a winged thing, a sacred thing, and he is not yet capable of creating until he has become the man whom a god inhabits, until he has lost his head, until his own spirit is no longer within him! As long as that is his possession, no human being will be capable either to create or to prophesy. The divinity, having snatched their spirits, employs these men in his service to prophesy and to be diviners inspired by God; in order that we may well understand, we who listen to them, that it is not they who say things whose worth is so great, those from whom the spirit is absent,

but that it is the divinity itself which speaks, who through their intervention, makes us hear its voice!"

Léon Robin, an historian of Platonism, takes care to specify that, in the *Ion*—a remark true for the majority of classic Greek texts—"the words inspiration and enthusiasm are approximations or transfers which in part allow the deep meaning to escape; a god enters a man and, 'possessing' him, substitutes his personality."

Euripides vaunted the spiritual merits of the Bacchic experience: "Oh, happy" he shouts, "predestined man who, acquainted with the mysteries of the gods, sanctifies his life, makes himself a soul of Bacchus and reaches the mountains, by virtue of holy purification, to divine delirium." Here Dionysism is drawn—with what vigor and what nobility!—in the sense of veritable mysticism, very high. One has difficulty in believing that the possessed one, sung by Euripides, is the parent of the possessed described by Xenophon in his *Banquet* as "startling in their looks, frightening by the accents of their voices, sweeping in their vehemence."

Concerning both types of possessed, the author writes: "The malady that they call sacred, has to my mind nothing wrong with it, supports the Hippocratic treatise of sacred malady, neither more divine nor more sacred than other affections. Its nature is the same; men at first assigned to it a divine origin and causes through ignorance, astonished by its effects which do not at all resemble those of ordinary illnesses."

One can believe, however, that the most pious of Greeks did not fail to see the necessity of a distinction which would place at extremes of the enlightened and the mad. But was this distinction easier to label in ancient Greece than in the modern world, in which the same task requires the doctor and the theologian, in the face of cases of allegedly diabolical possession? Everything allows one to think on the contrary that the operation was still more difficult, for, if the delirium, Bacchic, Corybantic, orgiastic in general, was accompained by apparently pathological features, certain nervous and mental illnesses, of which no close religious context signified the mystagogical value, passed for augury—for the terrible word—of the god.

Plato still insists: The divine mania is not "produced by human illnesses, but by an inspiration of the gods which makes us leave what seems to be the normal state." But human illnesses often engender similar syndromes. Before the difficulties of diagnosis, one already understands the scientific attitude of the Hippocrates and the Gallieni; but one also understands the opposite attitude of the people for whom nervous and mental illnesses all bear witness to a possession. The Roman people follow in the same path as the Greeks they vanquished: epilepsy in Rome is the "morbus sacer" of which the appearance disturbs the city on solemn occasions; the mad are those possessed by ghosts ("larvati," "larvarum pleni").

The first Christian doctors, to whom Greek culture was more familiar than any other, questioned each other on the possessions of the Hellenic and Hellenistic world. Their opinions directly concern the Christian interpretation of possessions not explicitly diabolical. Let it suffice to register here with what unanimity the Fathers stressed the analogy of demoniacal possessions appearing in a Judaeo-Christian background and possessions rising in the course of pagan cults.

It is this very analogy which will permit them to make Satan responsible for both. Let us limit ourselves to citing here Origen disserting on Pythia: "Of the Pythoness whose oracles, if I am not mistaken, have more value and esteem than the others, they tell that when she was sitting at the opening of the cave of Castalia, the prophetic spirit entered into her breast; filled with it, she then communicated answers which were venerated as holy and divine. What is one to think of this spirit, except that it is of the same order as those demons from whom quite a number of Christians delivered those who are tormented?"

BUT the examples drawn from the history of ancient Greece are not the only ones—although they alone were known by the Fathers—which one may face with diabolical possessions.

It is not surprising that the recent progress of the history of religions, of psychology, and of ethnography has confirmed the

first observations of Tylor, in revealing to us that the psychological realities of which Jeanmarie speaks are, in their essence, universal; that they are connected, as Jeanmaire also states, with coherent systems of rites and myths, and that crowds (according to the expression of J. K. Huysmans) are "heating rooms of piety" (of all kinds of piety!)—in short, that possession is a universal phenomenon.

The historians of religions, struck by the analogy of statute and the functions proper to the Siberian shamans on one hand, and on the other to the human intermediaries between heaven and earth, to the mediums appointed in archaic civilizations (or in archaic cultural survivals) of other regions have broadened the meanings of the terms shaman and shamanism, the usage of which no longer refers to a particular geographical location. Let us avoid, however, an abusive extension of words and not confuse shamanism and possession. Everyone possessed is not a shaman; but every shaman is possessed essentially and draws from possession his mediumistic faculties. And it is not to be doubted that temptation is great for the attendants of one possessed, who recognize it as such to use for their profit the faculties with which the presence of a god endows him. When this situation is socially regulated and when possession appears as the true ordination of a pontiff, that is shamanism.

Indeed possessed, the Siberian shamans and their Indian counterparts in North America, these exceptional beings whose vocation, or more exactly, whose predisposition society judges, offer themselves to spirits who will possess them.

Possessed are the ill of the *zâr,* carefully studied by Michel Leiris and Marcel Griaule, among the Ethiopians of Gondar. For the patient of the *zâr* was invaded by one or several *zâr* spirits; it was a man—more frequently a woman—who showed his mania and whom the healer taught to conduct himself as a disciplined "setting" of the spirits. He thus learned to execute correctly the "gurri" (violent movements and a noisy emission of breath characteristic of the trance), to dance or move without excessive violence in such a way as not to risk harming himself, etc.

Possessed are the ill of the *bori,* Sudanese neighbors of the Ethiopians, those other adepts of African shamanism, whom Jeanmaire ranks beside the servants of the old Dionysius. Possessed also, on the border of shamanism, are the faithful of the Haitian cult of Vodun of Dahomean origin. Vodun is the spirit and the elect of the gods, who must be trained also and who present, in the course of their attacks, all the symptoms of possession. These symptoms have been noted by Dr. Louis Mars in *La Crise de possession* (Port-au-Prince, 1958) as invasion by a new personality, changes in voice and features, motor excitation, sensory disturbances, glossomania, post-critical amnesia. The picture is that of everyone possessed, in the fit of possession.

Possessed, in a Christian background (or partially Christianized), but not diabolically possessed, are the followers of Montan, the enlightened Camisards in the deserts of the Cévennes, the Anabaptists, the Jansenist convulsionists, the Holy Rollers of New York in 1907, the revivalists and the Pentecostalists of today, the disciples of Father Divine—distant heirs of the first communities of Jerusalem in which spiritual gifts abounded. Possessed also were the mediums of the spiritualism founded in 1848, who, reduced to the state of haunted houses, served as interpreters to human spirits discarnate through death.

And to top the most serious lacuna of this rapid list, there rise up in our memory the diabolical possessions already known from Judaism in the beginning of our era and which have never ceased to disturb the Catholics, Orthodox, and Protestants since the time of Jesus —these diabolical possessions which we might compare, in their form at least, with other facts of possession.

THE distinction between artificial and spontaneous possession is one which seems arbitrary, and most often, at any rate, impractical. "It is extremely delicate," writes Maurice Bouteiller in *Chamanisme et guérison magique* (Paris, 1950), "to distinguish clearly between spontaneous and provoked, artificial or voluntary, possession, the latter tending, at least for him who strives to realize it, to rouse irresistably the effective presence of spirits."

Be that as it may, the influence of the surroundings is of primary importance in the induction of possession. This background communicates not only, in certain cases, favorable techniques for the descent of spirits; it provides in the first place a certain idea of possession. "The mechanical or spiritual exercises, fasting, lack of sleep, orgiastic excitation, dance, intoxication, fumigations—act after all only under the state of mental direction, of an attitude of mind. It does not suffice to fast or to dance to become a god, or even to contemplate a god; the confused excitation which comes from fasting or dancing needs the form of a god and that happens only if it is already borne in mind; whether through long effort, it reaches one day the shadows that asceticism or orgy have aroused; or whether this form and this matter join brusquely in a consciousness quite ready for this synthesis."

Dr. Jan Ehrenwald, in his paper on "The Telepathy Hypothesis and Doctrinal Compliance in Psychotherapy" (*American Journal of Psychotherapy,* April, 1957), observes "doctrinal compliance" among the diabolically possessed of the Middle Ages, the Renaissance, and the seventeenth century does not fail to evoke the traditional fidelity of the shamans, their compliance explicitly prescribed by the rites to which they have been initiated. But this compliance can react to the most varied stimuli—normal and even telepathic. For the psychiatrist it manifests the process of hysterical mythomania, found among the magnetized and hypnotized of the eighteenth and nineteenth centuries, and especially among spiritualist mediums, these modern possessed, and if one dare say it, modernistic.

The theatrical character of possessions, imprinted as much by an exhibitionist passion of the possessed as by the complementary pressure of the group and the ritual, obliges one to inquire as to its sincerity. Dr. Jean Filiozat in his book *Magie et médecine* (Paris, 1944) brings us a shaded report:

"The practices of the Siberian shamans are frequently accompanied by frenetic dances to the sound of a drum, which is one of the habitual accessories of the shaman. It has been discussed to know whether it was a matter of possession in violent form or of a simula-

tion of possessions which may have taken place formerly and the fixed characteristics of which might be ably reproduced.

"Indeed the shaman does not proceed by chance in his frenzy; everything happens as if he were playing as an actor the role of a mad person in which the unfolding of the gestures and words are stopped in advance. But this fact does not contradict the existence of a true state of possession. The shamans receive an initiation and accept current ideas in their sphere. The possession by which they believe themselves overtaken is indeed a role which they play, but nothing prevents its being a role held in good faith and which consists not only of acting in a certain way, but believing that one does so by an outside force."

It would be absurd to wonder if, subjectively, the possessed and his social group, in the non-Christian occurrences of possession, attribute their possession to God or to the devil—for these notions are irrelevant here. Let us set aside the ill who suffer no nervous or mental disorders, whose maladies were, in Babylonia or among the ancient Hebrews, imputed to the action of evil spirits. Let us consider only the possessed, such as we have defined them; the individuals who present a specific psycho-physiological behavior corresponding to a so-called state of possession. Of these individuals it would be quite useless to ask if, again subjectively, the spirits which move them are benevolent or malevolent.

What is important is the sense of possession and its function. Before being good or bad, possession is invested with a sense, a function: it is useful. Sometimes reputedly evil spirits invade an individual. They are driven out without any formal process. But the instance is neither the most frequent nor the richest in psychological, social, and religious significance for these ancient peoples. The respect which surrounds the possessed under this reserve is a fearful respect, even terrorized, but it scarcely resembles the horror of a Christian before a demoniac. It is only to quote Rudolf Otto's *Das Heilige* (Breslau, 1917) a normal reaction to the frighteningly sacred. And one can, without risking too much, interpret the usefulness of possession as a beneficent rather than maleficent worth. Possession is a religious

act, rarely an assault of hostile powers against which religion wages the struggle. Exorcism is a pedagogy, rarely a victory without quarter whose plan, not even ordinarily formed, would be incoherent.

FINALLY, let us resume the opening theme of this article and sum up some scattered facts. We have cleared up the idea common to all mythologies of possession, namely: that a "spirit", a "god", or even "spirits" substitute themselves for the one who customarily inhabits the possessed body, an idea which can be held as the origin or the degradation of moral conceptions, metaphysics, and very noble mysticisms. The picture of possessional behavior, corresponding to this theory, is equally common; and that is why we have emphasized the universality of possession. The terms "mania", "bacchanal", "enthusiasm", "trance", "inspiration"—already sketch it in the imagination.

The one possessed conducts himself differently from the way he usually does. But his behavior recalls that of others possessed. From this strangeness in his conduct, those present and the possessed himself deduce—rather affirm—that another posesses this body which did not move and speak thus lately and which will neither move nor speak thus shortly. The possessed is no longer himself—what his consciousness and that of others recognize as himself—and they attribute his conduct to the intervention of another.

The actions of the possessed are not only unusual, they are bizarre. They bear witness at the same time to an intention which is not that of the possessed and to a certain resistance of his body (which asceticism can lessen). The tormented flesh expresses by its disordered attitudes, on the one hand, the deposition of its normal master, and on the other hand, the logic of its master substituted temporarily. From the mouth of the possessed words spring forth—the words of someone who does not move, someone who often announces himself, whose vocabulary and thought proclaim the presence of a new "spirit".

In diabolic possession, indeed, "in the paroxysm of the attack one sees the possessed rolling on the ground under the sting of the most somber despair, grit their teeth, like raving madmen smash everything that resists them, betray by their attitudes and their shouts

audacity, anger, and impiety . . . disconcert and stupefy by the unexpectedness of their questions and the suddenness of their answers, by the mordancy and cynicism of their jeers and the hateful violence of their curses. Sometimes an invisible force seizes them and precipitates them like an inert mass, pushes them irrestistibly into the flame or the abysses." They also enjoy ecstasies. The *Rituale Romanum* points out the probable signs of diabolical possession: to hear and speak languages one has not learned, to discover distant and hidden things, to display one's strength beyond one's age and condition (fly, walk on the ceiling, manifest strength superior to that of the most robust man, etc.)

The behavior of the diabolically possessed is that of all the possessed; the Christian demonologists also defend the common idea of possession: "the invasion by the demon of the body of a living man whose organs he moves in his name and at his will, as if the body had become his. Thus in possession, the demon enters and resides inside the body which he torments; he acts and speaks as master therein, he treats it as his property."

Do these definitions cover all possessions called diabolical or not? The answer to this question depends on the sense one finds in the world "demon." But in the sense which Christian demonologists lend to it, the preceding lines introduce a concept which had no equivalent in the fold of non-Christian cultures—the concept of demon, that is to say, of Satan. The "spirit" established in the possessed passed as a god, a *daimôn,* a *zâr,* a *bori,* the soul of a defunct; it is now—perhaps it was already, under its disguises—the devil. It will no longer be a matter of taming this fallen and perverse angel, but of chasing it out as a spirit, a daimôn. For the demon possesses as does a god; and it is chased out like an evil spirit.

Translated from the French by Jean-Jacques Arling

The "Valencia" had left San Francisco on her way up the coast; how could mother be so sure that her brother was in danger?

VISION AT DAWN

Helene B. Grant

IT was very late. Mother lay quietly beside Father in the big bed, but she was not asleep. For hours the storm had been flinging the rain against the window and now and then the whole room grew suddenly bright when a stab of jagged lightning tore through the heavy sky. It was not the storm that frightened her, it was the nagging sense of danger for a loved one.

Mother knew it was something threatening her young brother Jack, who was in the British Navy and as far as she knew, thousands of miles from her at that moment. But this was no new sensation. Many times, when this favorite brother had been in danger, Mother had known in advance.

This time the feeling was very strong and it pulled her out of bed and down to the kitchen, where she made herself a cup of tea. It was two-thirty in the morning, January 21, 1906.

Mother had come out from Scotland only a few years before and had met and married my father in Vancouver. The eldest of a family

of ten, she had taken charge of the youngest children as more came along and Jack was her favorite. A tall, handsome youth, with curly black hair, pansy-brown eyes and lashes so long they tangled when he slept, he had always been a gypsy and had run away from home at the age of fourteen, to join the Navy. Mother and he had always been very close and the house was full of souvenirs sent to her from all over the world.

She finished her tea, carefully washed the cup and hung it neatly in the cupboard. She went slowly upstairs again. As she slipped into bed my father wakened.

"What is it, Annie?" he asked sleepily, "are you not well?"

"It is Jack," mother told him, "I know he is in trouble and he needs me."

"Jack! What are you saying Annie, Jack is a thousand miles from here."

"No dear, he is nearer than that and he is in great danger, I feel it so strongly."

Father sat up and looked at his wife. He had never put much stock in her "fancies" as he called them, until the time she had deliberately made him miss his train, because she felt danger near him. The train had been wrecked and many passengers killed or badly injured. Since that time father had never laughed at mother's hunches.

Now he stretched out his hand to comfort her, for he knew how desperately she must want to help young Jack.

"Try to sleep now," he said gently, "If there is anything amiss, we will surely know by morning."

BUT MORNING CAME and the day passed with no news of Jack, but still the feeling persisted. The next day passed too, but on the third day the feeling of danger was gone and Mother experienced an unaccountable sense of loss. Though she said nothing to anyone, in her heart she knew her beloved brother was dead. That night the word came. Jack, on leave from the Navy, had signed on the steamer "Valencia," out of San Francisco, working his passage up the coast to see his sister. The "Valencia," an old ship, under an inexperienced

captain, who had little knowledge of the coast line, had drifted too close to shore in the storm and broken up on the rocks, north of Bamfield Lighthouse. She sank at two-thirty on the morning of January 21, 1906.

A few were saved, and one of the surviving ship's officers came to see Mother, and told her of the heroic efforts of her brother to save the women and children by building a raft. Time and again, the officer said, Jack had made the perilous trip through the waves, with children in his arms, but at last his great strength had given out and he had been pulled into the sea when the ship sank. Though divers were employed to search the area of the wreck and many bodies were recovered, Jack's was not among them. This seemed to Mother the hardest thing to bear. She was inconsolable. Though my Father tried every means of help, mother could not shake off the terrible burden of grief and hardly left her room for the next two weeks. My father begged her to try to accept the fact of her brother's death and begin again to take up the threads of her life.

One night, finally worn out with suffering and grief, mother slept. So great was his relief, that father sat by the bed for hours, holding her hand and watching over her. About three o'clock in the morning, he got up stiffly and moved quietly around the bed. As he prepared to take off his robe, there was a loud knocking at the door. Before father could move, mother was out of bed and running toward the stairs in her bare feet.

"It's Jack!" she called, over her shoulder and dashed down the stairs, father hurrying after her.

"Wait, Annie!" Father shouted, "let me open it." But mother already had her hand on the knob. With a jerk the door was open and they saw the sailor standing there. It was Jack, his sea bag on his shoulder, smiling at mother. Mother stretched out her arms to him and father ran down the last steps to the door, hand outstretched, but the space was empty now. The boy was gone. Father pushed past mother and hurried out to the street. There was nothing to be seen in any direction. Puzzled, he returned to the house where mother sat huddled on a chair, a strangely serene expression on her face.

"You saw him?" Mother asked quietly.

"I saw him," father said slowly, "I don't understand it but as God is my witness, I saw your brother at the door just now." He sat down heavily and looked at mother. The experience had left him shaken but no matter how he tried, he could not explain away the fact of Jack's momentary presence.

"What does it mean?" he asked finally.

"He came to say good-bye," mother told him, smiling gently, "he said I was not to grieve any more, that he was all right, that I was wrong to sorrow for him."

"I heard nothing," father said, bewildered.

"He spoke to my heart," mother whispered, "he asked me to let him go."

Mother lay quietly beside father in the big bed again, although not asleep, she now knew only peace. With a sigh, she closed her eyes. She could sleep now, Jack was all right. He would never need her again.

Russian authorities confiscated the novel of a German prisoner; a psychiatrist then helped the author rewrite it by hypnosis

GERMAN HYPNOTIST WINS COURT CASE

The author of a bestselling German novel on the battle for Stalingrad is paying 9,500 Marks ($2,284.75) for the services of a hypnotist who helped him to dredge material for the manuscript from his subconscious. The novelist is Heinrich Gerlach, author of *The Forsaken Army* (published in translation in New York in 1959 by Harper & Brothers), and the hypnotist is 71 year-old Munich physician Dr. Karl Schmitz.

Dr. Schmitz conducted twenty-three sessions in the summer of 1951, during which Gerlach was put in an hypnotic state. Gerlach, had written the novel originally while a prisoner of war in Russia. The manuscript, confiscated by the Soviet government's secret service, was thus lost to the author.

When Gerlach returned to Germany, after several years of imprisonment, he tried unsucessfully to reconstruct the manuscript. An article, published in an illustrated weekly, drew the writer's attention to Dr. Schmitz as a psychotherapist, who specialized in

hypnosis research. He approached Schmitz, described his dilemma, and they proceeded with the unprecedented experiment of diving into Gerlach's reservoir of memory.

Six years passed before the novel appeared as a finished book in Germany. When Schmitz heard of its publication, he approached the author, and requested payments totaling 20 percent of Gerlach's royalties. He based his request on a contract, dated July 30, 1951, the day of the last hypnosis session at Munich. Gerlach, denied he had ever signed the contract, saying, "I do not remember ever having placed my signature under such an agreement." He also denied that the reconstruction of his manuscript could only have been due to Dr. Schmitz's hypnosis work. He stated that, while in a state of hypnosis, only relatively limited fragments of the novel had come from his subconscious. He added that the largest part of the manuscript, approximately five-sixths of it, had been developed during the last two years, and on the basis of many talks with other former German soldiers, who had returned from Russian prisons.

The final decision in this unusual case was made by the Seventh Civil Chamber of the District Court in Oldenburg. The genuineness of Gerlach's signature under the contract was decisive to the court's findings. The question was: Had Gerlach signed the contract while in a hypnotic state, or while affected by post-hypnotic conditions? Expert graphological testimony, supplied by the Criminal Department of the police in the State of Lower Saxony, confirmed that there was no question that Gerlach had signed the agreement while in a waking state. Schmitz and Gerlach agreed that payment of 9,500 Marks would wipe out the hypnotist's claim.

Here, in a new and engaging study on comparative religions, the author cites the various magical rites and ceremonies

FROM MAGIC TO SCIENCE

A Book Review by Allan Angoff

MAGIC: ITS HISTORY AND PRINCIPAL RITES. By Maurice Bouisson. Translated from the French by G. Almayrac. New York. E. P. Dutton Co. 1961. 319 *pp.* $5.00.

A new work on magic at this moment in history, when science holds such promise for the freedom of all men, will strike some observers as a superfluous study with interest only for the antiquarian or the eccentric collector of occult lore. Other readers will perhaps recall the words of Edward Gibbon, the great eighteenth-century historian, who wrote in his *Decline and Fall of the Roman Empire* of the "vain studies of magic and divination," "the interpretation of dreams and omens," and of "the science of judicial astrology which in almost every age has maintained its dominion over the mind of man." Had Gibbon pursued this passing allusion he might well have concluded that those "vain studies of magic" have historically been an inextricable ingredient of scientific advance, and that they antedated by many centuries the dimmest origins of Rome.

Maurice Bouisson, a modern historian who writes with sympathetic understanding of the role of magic in human affairs, is very cognizant of the ancient Eastern origins of rites and practices which we have largely ignored in our studies because of what he calls "the servitude of worlds and the illusion of the Western ego." He goes on to ask, "Is the West alone capable of solving the riddle

of the universe? Western thought has, for centuries, borne the imprint of Graeco-Roman rationalism. Christianity, imported from the East, was soon corrupted by the Greek genius—which made of the Gospel parables themes for Byzantine controversy. Occidental rationalism is not only opposed to the prophetic dreams of the nomadic Semites, but it has no affinity with the modes of thought of the Egyptian priests, of Chaldean diviners, or Iranian magi, with the meditations and ecstasies of the Hindus or with the Chinese philosophy so sensitive to the resonance of a syllable, to the mysterious signification of one element in a character traced by an inspired brushstroke."

But if M. Bouisson is an opinionated and provocative critic, he is in this work primarily the historian, not on the grand scale of a Gibbon, nor even with anything approaching the fantastic array of data of Sir James Frazer—we should remember that *The Golden Bough* bears the famous subtitle, "A Study in Magic and Religion"—he is, nevertheless, faithful to the salient facts of this long and complex spectacle and survey, and he communicates its compelling wonder to what may well turn out to be a wide readership. For this is a relatively popular work which has not sacrificed accuracy or sound scholarship and, thanks to Bouisson's judicious selection of material, is astonishingly complete.

HE BEGINS HIS WORK in an engaging manner, warning the reader that he brings no message from other worlds, offers no new revelation, champions no philosophic system, be it that of Descartes, Hegel, or Sartre. "This book," he says, "presents simply a page in the history of comparative religions. Magical rites are here described as scenes in a drama of many vicissitudes, and they are described in the setting in which they arose. Furthermore, the author has endeavored to deduce from these rites certain of their fundamental laws and to reveal their successive aspects in various countries and throughout the centuries." But he warns us that in reading his history "we must accustom ourselves to a world where dreams are sometimes merged in everyday life, where mysterious links are forged between 'that which is above and that which is below,' between men and inanimate

things, links as unaccountable as those which unite twins who, when hundreds of miles apart, may die of the same affection." (Documenting this latter allusion, he cites the case reported from Marseille, France, in January 1956, when the seventeen-year-old seaman Michael Chillsom on board the British merchant ship *Alhama,* died almost immediately after learning of the death of his twin brother hundreds of miles away—and of the same ailment).

Bouisson deliberately avoids the geographic approach to magical beliefs. He discusses rites and practices among peoples in scattered areas of the world, noting national and ethnic variations and similarities. He stresses primarily the methods of magic employed by all peoples throughout history and devotes the first part of his volume to these three main categories: Sympathetic Magic: Incantation Magic; and the Magic of Talismans, Amulets and Pantacles. In the second section of the work he gives us an excellent brief history of magic, and in the concluding section he delves into the reasons for the growth of magical practices and discusses the basis of confirmed truth in the allegedly miraculous results of the magic arts.

As already noted, Bouisson is a sympathetic historian of magic, at times overly sympathetic, but even when his sympathy seems to blind him to the most elementary revelations of modern scientific method, he makes an impressive case for his views. "Though we would not claim to have unravelled all the enigmas of magic," he writes, "we have, however, tried to show in what state of mind we must approach the mystery of magic and how we must push our investigations beyond the limits of rational knowledge." Pyschical phenomena, he continues, now explain many seemingly abnormal cases, but they too leave much unanswered.

AS MEDICAL HISTORIANS have long pointed out, hypnosis, suggestion and auto-suggestion are phenomena which have recurred repeatedly in the history of magic and witchcraft. Leeches for the treatment of bodily disorders were once considered part of the magical apparatus of primitive medicine men, and they were also used in the not-too-distant past by the most eminent men in European

and American medicine. Some researchers have since agreed that the power of suggestion was an important element in those cures. Similarly, as Bouisson remarks, exorcism was once dealt with by the Holy Office, but it is now the accepted province of the psychiatrist. As Government Anthropologist of Nigeria, Dr. Northcote Whitridge Thomas, who was also the author of a volume entitled *Thought Transference,* wrote more than a half century ago, "Probably the magician is never wholly an imposter, and frequently has a wholehearted belief in himself . . ."

Bouisson, who betrays a healthy awareness of the results of the newer studies in psychic phenomena, speaks of Dr. J. B. Rhine's famous experiments with the mechanical device that tossed dice on a table, dice which turned up the number seven with unexplained frequency when a medium sat down near the table and concentrated on that number. Here, too, was a phenomenon once called magical, and now, perhaps, could there be evidence of the power of suggestion?

Alchemy and astrology must be considered with some meticulousness by any historian of magic as well as the historian of science, and the fate of both ancient studies after the rise of Christianity cannot be ignored. Although Bouisson does not ignore them, he gives them too brief mention. Andrew D. White, in his classic work, *A History of the Warfare of Science with Theology in Christendom,* first published in 1896, probably remains the best authority on this aspect of the history of magic, and the careful student should certainly allude to it as he reads Bouisson, particularly White's Chapter XII, "From Magic to Chemistry and Physics." White, a former president of Cornell University, was also a distinguished historian who made the startling charge in his still controversial work that "the establishment of Christianity . . . arrested the normal development of the physical sciences for over fifteen hundred years." The new standards for scientific truth, says White, were derived from literal interpretations of the Jewish and Christian Scriptures, and they were prejudiced in favor of magic; the same magic which the Church was to denounce at varying periods with bitterness and bloodshed.

THEN CAME AN ERA when science was regarded as evil and dangerous to mankind. It was not a new concept, says White. It dated back to the pre-Christian era, when the Egyptian magicians threatened to destroy the world with their diabolical arts by pulling down the columns on which it rested. However, until the rise of Christianity the practice of magic was rarely a punishable offense. The Greeks and Romans occasionally enacted laws directed against magicians, but these laws were not enforced with any rigor and, indeed, such emperors as Marcus Aurelius and Julian actually consulted magicians themselves. This spirit of toleration made it easy for science to gain the ascendancy over the cruder forms of magic, but Christian theology, with its tradition of Satan taken from the Hebrews, who in turn received it from the Persians, arrested the development of science. Now, increasingly, magicians were regarded as ever-present, active evils who had to be fought with burning at the stake, with imprisonment, and with torture.

In 1317 Pope John XXII denounced the alchemists in a famous Papal bull, *Spondent pariter,* but, according to White, this was more a setback to the progress of early chemistry than to charlatanism and witchcraft. Some of the alchemists were then engaged in important pioneering chemistry, and now that burgeoning science was being denounced as one of the "seven devilish arts." Other Popes inveighed with even greater vehemence against magic and witchcraft, and even the Protestantism which followed the Reformation was unsparing in its persecutions of learned men and women—as well as the mentally disturbed—because of the Scriptural command: "Thou shalt not suffer a witch to live."

In such an atmosphere, how could even the most courageous carry on even rudimentary scientific experiments? But eminent men did attempt such experiments and studies, and for their curiosity about the laws of nature and science, they were charged with the crime of magic. The story of Roger Bacon, the great English philosopher, scientist, and Franciscan monk of the thirteenth century, is well known. A great physicist and chemist, inventor of an early

type of magnifying glass, a man of character and a scientist of genius who is one of the glories of human history, was imprisoned for years, denounced as an evil practitioner of the blackest magic. When he attempted to perform some experiments for a small group at Oxford, he was greeted at that institution of learning with shouts of "Down with the magician." According to White, Bacon's own religious order, the Franciscans, was soon joined by the Dominicans in prohibiting the study of physics, chemistry, and medicine.

IT MUST BE CONFESSED that this tradition, which links magician and scientist, sometimes not unjustly and often not to the discredit of either, persists in a measure to this day. The scientist is still a feared magician in the eyes of millions all over the world and the irony is that with the discovery of the secrets of the atom and how to apply them, we have in a sense come full circle, from the feared magicians of ancient Egypt, who threatened to destroy the world, through the long struggle for enlightenment and the search for the laws of nature, and now to a period when modern scientists—or magicians—can conceivably accomplish the feat threatened by their Egyptian forbears.

And yet, are not the true objectives of our modern scientists not unlike those of the ancient magicians? Both have sought, and continue to seek, mastery over nature by human means. Ancient astrology, an important branch of magic, attempted to divine the future for man and thus better guide his destiny, while alchemy, another branch of magic, struggled with the active forces of nature in order to give man the power that would supersede death itself. Neither science nor magic has succeeded in this primal search, but the common objective of both, this quest for a universal law, for an all-embracing world force, for a sort of unified field theory, surely gives the truly curious magician of the past a standing which has long been his due.

MAGNIFICENT "HACK"

A Book Review by Susy Smith

HAMLIN GARLAND. By Jean Holloway. Austin: The University of Texas Press. 1960. 309 *pp.* $6.00.

HAMLIN Garland was one of several well-known authors of the early 20th Century who frankly admitted their fascination with psychic phenomena. In his volume *Forty Years of Psychic Research* (New York, 1936) he gave a thorough report of his studies and his sittings with mediums whose achievements he declared himself to be unable to account for as anything but supernormal. Garland was at odds with his generation in many things, and his interest in this subject so little understood by most of his contemporaries was one indication of his strong character. For this reason, a present day psychical researcher might well turn to his recent biography by Jean Holloway to learn more about this interesting man.

Writing a biography of an author whose total output was autobiographical is a difficult task to fulfill. Add to this Mrs. Holloway's avowed intent to deal largely with the "arithmetic" of Garland's life, and one can see just how great a problem she set herself. She states in her Foreword that "In this study I have treated of such mundane matters as royalty statements and promotional campaigns, a part of the 'arithmetic' of authorship. I do so without apology. For to any professional writer such matters are important."

For the reader this is a bit tedious. Mrs. Holloway undoubtedly concentrated on this aspect of his life because of the fact that there had been much criticism during his lifetime as to Garland's motivations for writing. It does not seem difficult to this reviewer to realize that a man who made his living by his writings, who had a wife and family, and numerous relatives, to support, must spend all too

much of his time as a "hack writer." If he can produce one or two masterpieces during his lifetime of writing, he is hardly to be condemned for his other less artistic efforts.

Nevertheless, because of this fiduciary concentration, we are left with mere glimpses of the man himself—large, handsome, gregarious, with a powerful personality, who was not only a Pulitzer Prize winning novelist but a pioneer thinker. In his writings and lectures he took strong stands on issues which were not popular in his day. Early critics of his writings were shocked by a realism which was far in advance of his time, and by his stand against conditions causing the intense poverty of the farmer, his strong opinions on the Indian question and women working, his interest in psychical research and the theatre.

Garland travelled widely in America, even to Alaska, and for a period of time he made yearly sojourns in Europe. He was a friend of most of the prominent people of his time. He was a great clubman and organizer, a discoverer of talent, and a promoter of his talented friends. No one-sided author he, to live and die in a garrett and write his masterpieces; he was a busy and active man who happened to support himself by his writing efforts. This does not require apology even if as Mrs. Holloway states: his "literary reputation must rest upon a sprinkling of short stories and a volume or two of autobiography."

THROUGHOUT this biography, however, we have an excellent chronology of Hamlin Garland the psychical researcher. This aspect of his life came into being shortly after he had left his Mid-western farm home and finished college. By a certain boldness as well as luck, he had begun to make a name for himself in Boston as a lecturer and literary critic. Since he was considered to be an unbiased and skeptical observer with enthusiasm for the scientific method, a follower of Darwin and Ingersoll and Herbert Spencer in the most advanced nineteenth-century fashion, he was asked to be a member of the newly formed Society for Psychical Research, as a balance for the

more gullible members who believed in the phenomena observed.

As Garland moved about the country speaking, scribbling on trains the serial installments of a book, he found time to attend numerous seances where tables mysteriously moved and ghostly voices emanated from speaking-tubes. Much of all this he dismissed as the cheapest of charlatanry, yet there remained a nucleus of phenomena which he considered inexplicable and on which he reported duly to his colleagues.

He was fortunate enough through the years to find several mediums who were able to convince him of the genuineness of their phenomena, if not necessarily the possibility that "spirits" were the motivating force. He wrote to a friend regarding one medium, Mrs. Smiley:

"There can be no question of prearranged machinery. The sitting was held in a private library which Mrs. Smiley had never entered. The circle was of the highest character. I confess that it has made a radical change in my attitude toward the phenomena on which spiritualists base their faith. If this happened, anything can happen."

A few times Garland attempted to portray in the realm of fiction the experiences which he had garnered through his many years of psychic experimentation, but his novels on the subject were spectacularly unsuccessful.

However, some years later, after his great critical acclaim with "A Son of the Middle Border" and his subsequent winning of the Pulitzer Prize, he attempted once again to write on the subject of his pet avocation, this time an account of his personal experiences.

"Forty Years of Psychical Research" (Macmillan, New York, 1936) was what Mrs. Holloway calls: "a labor of love on Garland's part, and an effort of faith on the part of his publishers. It sold better than might have been expected, with a considerable foreign sale adding to the totals." But as the summation of this book he stated with candor, "I have no conclusions. I am still the seeker, the questioner."

Despite his avowed intention of publishing no more on the subject, he immediately began a series of adventures in the occult which fascinated him and which ultimately ended in his volume entitled "The Mystery of the Buried Crosses." He had learned about a recently deceased medium Mrs. Violet Parent, who had been able to find hidden caches of money and certain apparently long-buried crude crosses which no museum could identify. Garland engaged another medium, a Mrs. Sophie Williams, in the hope of reproducing such experiences, and he did.

With the ghostly assistance of Mrs. Parent and an early Spanish priest, Father Junipero Serra, Garland and Mrs. Williams scouted the mountains and valleys of California with pick and shovel, and turned up many of these controversial artifacts. Even with the curious crosses as evidence, he found no publishers to accept his book about them . . . they just did not believe his story.

GARLAND LABORED FRANTICALLY to buttress his proofs. He assembled affidavits from the living medium, from physicians and friends who had known her work, statements from neighbors of the deceased Mrs. Parent, witnesses of her explorations, evidential photographs, a chemical analysis of the crosses, a letter from the Mexican national museum suggesting a mid-seventeenth century origin of the crosses. He attempted more fantastic seances to bolster the "evidential value" of his account. In his correspondence at this time with publishers he revealed his complete conviction that he was having communication with various of his friends who had died, and even with the flyer Amelia Earhart, who had recently disappeared. Mrs. Holloway speaks of Hamlin Garland's advanced age at this time and states that "One can only look upon Garland's . . . deflections from the scientific attitude in a . . . spirit of charity."

Yet when E. P. Dutton published "The Mystery of the Buried Crosses" in 1939 its author either had reacted somewhat from his excesses, or had been convinced that maintaining an attitude of scientific impartiality was important if the book was ever to be

taken seriously by psychical researchers and laymen alike. Thus he concludes that: "As I close the presentation of my evidence at the end of two years of study and exploration, I find myself not very far advanced beyond the point from which I set out. Nevertheless, I make claim to definite progress. I think my readers will agree that by the aid of Sophie Williams and her voices, I have assembled a valuable mass of evidence, testimony which points to a solution of the problem involved, although beneath every mystery a still more insoluble mystery remains . . . I still find it difficult to believe in an intangible universe, a fourth-dimensional plane from which these inexplicable voices appear to come, and yet when Henry Fuller and Father Serra speak to me, I am convinced—momentarily—of their reality. I reply in good faith, but as I break the connecting current and go out upon the street, swarming with business men, pleasure-seekers, I lose that faith. I find myself still the doubter, still the investigator, demanding proof and still more proof."

After publication of "The Mystery of the Buried Crosses" Garland continued until his death at 80 his interest in matters occult, but in calmer fashion. Once as he scrambled over the California hillsides hunting psychic artifacts, he turned to his daughter with a wry grimace. "Most men of my age," he said, "play golf."

CORRECTION. The reference to the periodical *Psychic News* contained in the Special Issue on Spiritualism of TOMORROW (Vol. 8, No. 4, p. 12), should be amended to show that the periodical is published by Psychic Press Ltd., an independent company, of which the majority of shares are being held on trust to the Spiritualists National Union Ltd.; the Spiritualist Association of Great Britain has no financial interest in this publication.

A New York Times Correspondent who has seen too much of death, writes of a man's despair and of the great, unanswered question

DEATH, THE UNCONQUERABLE

A Book Review by Martin Ebon

MY BROTHER DEATH. By Cyrus Sulzberger. New York: Harper & Brothers. 1961. 225 *pp.* $4.50.

C. L. Sulzberger has for many years been Chief Foreign Correspondent of *The New York Times;* at present, he writes a column on international affairs, mostly from Paris, but also from other world news centers. While he was the paper's leading foreign correspondent he often contributed detailed despatches that showed first-hand knowledge of the actions and thoughts of the men who make current history. A book dealing with man's greatest and final adversary, death, is an unusual by-product of such roving journalism. And yet, Sulzberger has seen much of death, and he emerges from this book as sensitive and questioning enough to have been haunted by the enigma of death—above all, by man's destruction of other men.

The author does not deal with the question of whether there is, or should be, any existence after man's bodily death. But this book is a passionate cry for understanding of the role of man in the universe—a role that would seem without meaning whatever,

if its only conclusion is to be the utter finality of death. Being the meticulous journalist that he is, the writer has gone deeply into the world's literature, and the work is complete with religious, poetic, fictional and non-fictional references to the subject of death. Essentially, however, it bears the stamp of a man who has probably seen too much of humanity on the bridge of suffering between life and death, or who has developed almost too great a sensitivity for the experiences that warfare, famine, civil strife, illness, murder, and suicide impose on the observer.

THE BOOK BEGINS with the symbolisms of death that have been carried over from ancient Hellas into the Near East reality of today. It examines the philosophers' bewildered quest for an understanding of death. The author deals with sacrifices of the saints, the deaths of kings, the offerings of men's lives in payment for the graces of the gods. There are also chapters dealing with death in battle, by sickness, and by man's own hand. Sulzberger writes:

"I saw death explode from Vesuvius in 1944 and I saw death come to a Tosk peasant, racked with a tubercular cough, in the Albanian village of Vlora while other peasants waited impassively for a bus and children played 'the paper game'—flicking a scrap with sticks. And I saw death in the catacombs of Rome when they opened up the tomb of Italian patriots, machine-gunned by the Nazis and then dynamited in. An American colonel who had thought talk of atrocities was propaganda talk, vomited on the spot."

He also observes: "Death has so many remarkable ways of making its presence known. It ranges from the ghastly to the humorous and from the magnificent to the banal. It cannot be compartmentalized and man himself, as he becomes more clever or more audacious, increases the diversity of death's ways."

There is a curious ending to this book. There is no crescendo, there is no promise; there is no hope. The author calls "eternity" the Devil's "own idea: mournful, dolorous and dreadful, a solitude multiplied by infinity." He writes like a man who lies dying: "I am weary, infinitely weary. And spring is but a word and not a

feeling; a beautiful woman is become a phrase. Corrosion withers my soul and eats my bowels. I shrink from its touch. And the future in which I lived, the scene of my hopes, is gone; and there is only past."

This is an honest book. It was written in pain, and it makes painful reading. But, and this is particularly true of all those yearning and searching for assurance of life after death, any frank discussion of the role of death in our lives must be welcome. Surely, it is our effort to ignore death or to shove it aside when it comes our way, that has created much of the ignorance and fear of dying.

The theme of a book such as this—the awfulness of death—is not enough. It may be the starting point, but never the finale of a discussion. Man's craving for immortality may be no more than nature's trick to keep the species alive. Yet man rebels against an image of death that would throw its shadow back upon all of life that precedes it. Perhaps the search for immortality, which seems to be born into us, is no more than futile. But it is a search worth trying.

YOUTHFUL SENSITIVE

A Book Review by Paul Elkin

THE BOY AND THE BROTHERS. By Swami Omananda Puri, New York: Doubleday & Co. 1960. 302 pp. $3.95.

THE CONCEPT of the "guileless youth" as an agent for the revelation of spiritual truth was promulgated by Richard Wagner in *Parisfal.* Parisfal's very ignorance of worldly, and even of spiritual, matters which made the old knight Gurnemanz call him a goose proved that he possessed the essential purity that enabled him to become the keeper of the Holy Grail. In *The Boy and the Brothers* the shining innocence of a young man is again the quality that causes him to be used as a channel for divine guidance.

This book is a first-person account of the author's life in England and India with a man who became the vessel for the healing and teaching work of a group of suprahuman entities known as the Brothers. The author, now called Swami Omananda Puri, inherited her "double traits of solid-earthiness and heavenly flights" from an Irish family. Under a name which she never mentions, she was at one time an internationally known concert violinist and her husband was also a musician. In 1930 the couple was searching in the slums of London's East End for a house to use as a center of instruction in the arts for the residents of the area. One night at a settlement dance they encountered a young man, referred to thereafter only as the Boy, who was to become the principal influence in their lives.

Swami Omananda Puri gives their first impression of the Boy as a "very distinguished, aristocratic-looking young man" with a "quite beautiful small head" above his "very tall, slender figure." Taking him for a university undergraduate studying slum life, they were amazed by his "almost incomprehensible Cockney accent." Nevertheless, they were "completely captivated." When they found a house in the East End, which they never did use for its original purpose, the Boy gave up his factory job and came to live with them and their three children. His first cognizance of the Brothers was when he "saw" them coming to his aid after a night street fight with slum toughs. Although kicked in the throat and badly beaten, he was "completely well" by noon the next day. This was the author's "first conscious encounter with the real Boy; or rather my first glimpse, through him, of things that it would take more books than I could ever write to describe and try to explain."

Not long after that event, the author recounts, the Boy had his first trance. He re-enacted, in a voice certainly not his waking one, incidents in the life of the Moghul Shah Jehan. It must be emphasized that the Boy was completely uneducated, and even the author's family knew nothing of ancient Indian history, a fact which would rule out telepathy. She began to record what the Boy said in trance, a duty which she faithfully continued for twenty-seven years. When the Boy's

trance voices were asked their names or identities, one replied, "You may call us 'Brothers'. We ARE your Brothers." They always addressed the author as "Nurth," a lisping of "nurse," or as "Swamiji" after she became a swami. In 1933 a Brother announced: "A great destruction is coming. You will all have to leave here." The Boy and the author's family broke up their home, which had attracted many persons wishing communication with the Brothers, and sailed for India. When London was bombed during the blitz, the house was destroyed.

IN THE CHAPTER called "What Are 'Brothers'?", the author writes: "They are 'high *yogis, siddhas, rishis,*' Holy Ones who, in varying degrees, have attained mastery of themselves and exist to bring others to the same mastery. They may be of East or West." She says that considerable difference existed between the Boy's trances ("and his waking responses to the Brothers' orders") and spiritualism. The teaching element of the Brothers' revelations, its most important, is defined in the Sanskrit word *upanishad*. "The real glory of the Boy and the Brothers . . . was when he sat entranced, teaching hour after hour, year after year."

There was never the slightest suggestion of material gain from the Boy's experiences. He and the author and her family were often in dire poverty both in England and India. When her husband died and her children left her, for marriage or military service, she married the Boy, who was many years younger, but she says theirs was a marriage of convenience, without sex, although she describes the Boy as a virile man. Except for the Boy's one short stay in London, they lived in various parts of India from 1933 until the Boy's death, at the age of 54, in 1956.

In addition to this chronicle of the Boy and the Brothers, the author plans to publish a book of the Brothers' teachings. The present volume appears to be successful as an objective recounting of occult manifestations, in so far as objectivity is possible to one who was such an intimate participant in them. The lay reader will be moved by the description of the extraordinary character of the Boy and the author's selfless devotion to him.

In response to many suggestions from the readers of TOMORROW, we shall, from now on, answer questions in a regular feature

QUESTIONS & ANSWERS

Q. I read in a national magazine last summer that Mark Twain had an unusual precognitive dream about his brother's death. This caused me to wonder—did Mark Twain really believe in psychic phenomena or did he just decide it was a coincidence?

S. O.
Baton Rouge, La.

A. The best answer to this is in a letter from Samuel L. Clemens (Mark Twain) himself which was published in the *Journal* of the Society for Psychical Research, Vol. 1, October, 1884, Pages 166-167:

Dear Sir: I should be very glad indeed to be made a Member of the Society for Psychical Research; for Thought-transference, as you call it, or mental telegraphy as I have been in the habit of calling it, has been a very strong interest with me for the past nine or ten years.

I have grown so accustomed to considering that all my powerful impulses come to me from somebody else, that I often feel like a mere amanuensis when I sit down to write a letter under the coercion of a strong impulse: I consider that the other person is supplying the thoughts to me, and I am merely writing from dictation. And I consider that when that other person does not supply me with the thoughts, he has supplied me with the impulse, anyway: I never seem to have any impulses of my own. Still, maybe I get even by unconsciously furnishing other people with impulses.

I have reaped an advantage from these years of constant observation. For instance, when I am suddenly and strongly moved to write a letter of inquiry, I generally don't write it—because I know that the other person is at that moment writing to tell me the thing I wanted to know. I have moved him or he has moved me, I don't know which, but anyway I don't need to write, and so I save my labor. Of course, I sometimes act upon my impulse without stopping to think.

My cigars come to me from 1,200 miles away. A few days ago—September 30th—it suddenly, and very warmly occurred to me that an order made three weeks ago for cigars had as yet, for some unaccountable reason, received no attention. I immediately wrote a telegram to inquire what the matter was and was about to send it down town, when the thought occurred to me, "This isn't necessary, they are doing something about the cigars now."

Today as I finished writing the above sentence a servant intruded to say, "The cigars have arrived, and we haven't any money downstairs to pay the expressage." This is October 4th—you see how serene my confidence was? The *bill* for the cigars was dated September 30th—I knew perfectly well they were doing something about the cigars that day. So, by depending upon the trustworthiness of the *mental* telegraph, and refraining from using the electric one, I saved 50 cents—for the poor. (I am the poor.)

Companion instances to this have happened in my experience so frequently in the past nine years, that I could pour them out upon you to utter weariness. I have been saved the writing of many and many a letter by refusing to obey these strong impulses. I always knew

the other fellow was sitting down to write when I got the impulse—so what could be the sense in both of us writing the same thing? People are always marvelling because their letters "cross" each other. If they would but squelch the impulse to write, there would not be any crossing, because only the other fellow would write. . . .

I began a chapter upon "Mental Telegraphy" in May, 1878, and added a paragraph to it now and then during two or three years; but I have never published it, because I judged that people would only laugh at it and think I was joking. . . . I notice one thought in it which may be worth mentioning—to this effect: In my own case it has often been demonstrated that people can have crystal-clear mental communication with each other over vast distances. Doubtless to be able to do this the two minds have to be in a peculiarly favorable condition for the moment. Very well, then, why shouldn't some scientist find it possible to invent a way to *create* this condition of *rapport* between two minds, at will? Then we should drop the slow and cumbersome telephone and say, "Connect me with the brain of the chief of police at Peking." We shouldn't need to know the man's language; we should communicate by thought only, and say in a couple minutes what couldn't be inflated into words in an hour and a half. Telephones, telegraphs and words are too slow for this age; we must get something that is faster.

Truly yours,
S. L. CLEMENS

Q. **Was Abraham Lincoln ever a spiritualist?**

J.E.B.
Duluth, Minn.

A. It is not recorded that Abraham Lincoln was ever actually a member of the Spiritualist Church; but there seems to be considerable evidence to indicate that he was definitely interested in the subject of spiritualism and that he believed himself to be psychic.

Ward Hill Lamon's book *Recollections of Abraham Lincoln* tells the story of Lincoln's recurring dream of his own assassination and

how it worried him. And James Creelman in *Why We Love Lincoln* states that:

"He saw omens in dreams and experimented with the ghostly world of Spiritualism. He predicted a violent death for himself, dreamed of his own assassination, and discussed the matter seriously."

Once the Cleveland *Plain Dealer* published a sensational article attacking Lincoln as a "Spiritualist." His comment in reply, as quoted by Dr. W. D. Chesney, whose father was a friend of Lincoln's, was: "The only falsehood in the statement is that the half of it has not been told. This article does not begin to tell the wonderful things I have witnessed."

As he was deeply interested in all types of psychic phenomena, he was present at many seances before his election, and at others held afterwards in the White House. Some people in his fullest confidence believed that he sought and followed advice "from the other side" when he was troubled or undecided as to what course to take.

Under date of April 23, 1863 a writer from Washington was quoted in the Chicago *Tribune* as follows: "A few evenings since Abraham Lincoln, President of the United States, was induced to give a spiritual soirée in the Crimson Room at the White House to test the wonderful alleged supernatural powers of Mr. Charles E. Shockle." For some half an hour various phenomena were seen, raps were heard, tables were moved. The picture of Henry Clay which hung on the wall was swayed more than a foot, and two candelabra, presented by the Bey of Algiers to President Adams, were twice raised near to the ceiling, according to this article.

Q. We are a class of 8th Grade students in a New York City school. Because of the television shows we got interested in extrasensory perception and tried out a few experiments ourselves. We had some things happen that surprised us and our teacher. Is there anyone who could give us information about setting up experiments for our group so we could do it right?

S.P.
New York, N. Y.

A. Why don't you contact one of the following and tell him what you have done and what you would like to try to do:

Dr. Karlis Osis, Parapsychology Foundation, 29 W. 57th Street, New York 19, New York.

Dr. J. B. Rhine, Parapsychology Laboratory, Duke University, Durham, N. C.

Dr. J. Carroll Nash, Parapsychology Laboratory, St. Joseph's College, Philadelphia, Pa.

Q. **Edgar Wallace wrote detective stories which made light of "spirits" but I somehow wonder if he really didn't believe, as Sir Arthur Conan Doyle did.**

M. O.
Houston, Texas

A. Edgar Wallace, author of *Sanders of the River, On the Spot,* etc., who was the most successful writer of detective fiction in England since the days of Conan Doyle, is quoted in *The Haunted Mind* (*Helix Press,* N. Y. 1959) by Nandor Fodor as having had a ghostly visitation on May 10, 1931. After this he said, "I shall no longer sneer at spirits."

Fodor relates that Wallace was engaged in writing a vitriolic attack against Hannen Swaffer, the renowned British newspaper man, and his championship of spiritualism. Then, in the stillness of the night, he heard a voice.

"I think that is very silly and you ought to be ashamed of yourself."

There was no one in the room. The voice repeated:

"It *is* silly."

"What is silly?" Wallace asked, considerably rattled. There was no answer.

Fodor says: "To regain his composure, he went into his wife's room, leaving the manuscript on his desk, with his watch and chain on top of it. When he returned, the writing had disappeared. The watch and chain had been moved.

"At five o'clock in the morning, a still more amazing event took place. He was awakened by his own coughing and got up to make a cup of tea. He saw in the corner of his study, sitting in a chair, a woman whom he recognized instantly. She was the dead sister-in-law of Hannen Swaffer. He had known her well. She looked perfectly natural and they carried on a long conversation. Then she faded out."

Q. What is the meaning of psychedelics?

B. I. C.
Batavia, New York

A. Psychedelics is a comparatively new word which is used in referring to the study of certain manifestations of the human mind, as it is aided by the use of certain chemical substances, notably LSD 25 (*lysergic acid diethylamide*) and mescalin.

Mescalin comes from a cactus and has been used in Mexican and Indian tribal ceremonies for many years. The *amanita muscaria*—a mushroom with strange effects on the mind—has also been used by primitive medicine men to produce heightened perception.

Since the impact of LSD, mescalin, and these mushrooms is similar to experiences related by mystics, visionaries, and sensitives, and to spontaneous happenings of a parapsychological sort, it is hoped that these drugs may facilitate research in extrasensory perception. To that end a good bit of testing is now being done under controlled conditions in which certain mediums and sensitives are given the drugs and their reactions carefully watched and recorded.

Q. I have seen the word "scrying" occasionally, but cannot find it in my dictionary. I am curious to know just what it means and how it should be used.

A. A. J.
Seattle, Wash.

A. Scrying is a term now practically obsolete which describes the old, old art of divination by looking into a reflecting surface.

Certain psychics have seen pictures by this procedure which have proved to be precognitive; or they have described persons and scenes unknown to themselves which could be indentified by others.

The ancient Greeks and Romans prophesied by scrying, and most primitive races, including the American Indians, know the art. Various polished or reflecting surfaces which have been used by scryers include water, mirrors, a drop of blood, the blade of a sword, oil, wine, or even the human finger nail. The most common modern form of scrying is crystal gazing.

For further information on this subject I suggest that you read F. W. H. Myers's *Human Personality and its Survival of Bodily Death* or Harold Steinour's *Exploring the Unseen World.*

Q. For some years people have occasionally referred in my presence to a book which talks about dreams of the future and tries to explain them in relation to time. This is not a mystical or fortune-telling book. It is more like a scientific book. But I do not seem able to find out the title or author. I would like very much to read this if I could locate it. Do you think you could help me from the brief description given here?

E. P.
Chicago, Illinois

A. You may be referring to *An Experiment with Time* by J. W. Dunne. It was first published by Faber and Faber, London, in 1927.

In this book Mr. Dunne relates a number of his own precognitive dreams, and those of other persons. He then attempts to explain precognition by his own analysis of what time is and how people are involved in it.

Q. A group of us were discussing levitation and there was an argument about D. D. Home and his supposed flight out a window and back. Some said this had been refuted and others

said it had not. I would like to know what the final verdict was on this case.

C. K.
Washington, D. C.

A. Daniel Dunglas Home was probably the most outstanding physical medium of all time. He was carefully investigated and tested by Sir William Crookes, who reported that there was no trickery involved in any of his feats. However, some of his exploits have been so unbelievable that it is not surprising that many people have tried to explain them either as fraud or as poor observation on the part of witnesses.

The famous case in which Home is reported to have floated out at one window and in at another was related in published accounts by Lord Lindsay and Lord Adare as having been witnessed by them. It received considerable publicity at the time.

In the *Contemporary Review* for January, 1876 a Dr. Carpenter wrote that Lindsay and Adare were *believers* in this type of phenomena and were thus duped, "while a single honest sceptic who was also present declares that Mr. Home was sitting in his chair all the time." In reply to this, the only other person who had been present, Captain Wynne, wrote a letter (printed in Home's *Life*) stating that he also on that occasion had seen Home sail out of one window and in at the other. (*See "Tht Enigma of D. D. Home,"* p. 31)

In time of danger a haunting piece of music provided courage; could this "Wiegenlied" have been some form of precognition?

COMBAT LULLABY

Henry J. Santon

AS combat interrogator of the Fourth Armored Division in World War II, I found myself often in front of our own mortars. To obtain information about enemy battle formation, and combat strength, it was necessary to question prisoners while they were still under battle shock. Once evacuated, they either clammed up, giving only name, rank and serial number, or their information had been overtaken by events.

I took part in five major campaigns, from the invasion of Europe to the end of the war. Had it not been for a quaint, mysterious lullaby, I am quite sure that one of the many close calls would have been the final one.

This "Wiegenlied"—I was born in Austria—protected me better than any iron vest worn by knights during the Middle Ages. When I was down with diphtheria and the whole gamut of child diseases, Mother used to sing me to sleep with it. Sometimes she would fall back

into her native Czech, other times she would only hum it. Regardless how it reached my ear, the melody never failed to dull the pain before putting me to sleep.

Even after my early childhood Mother would continue to sing this lullaby whenever "necessary." It seemed to cast a hypnotic spell over me and besides, Mother hated to see me grow up. I was the youngest of three boys and ever since I can remember Mother would confide all her troubles and problems in me. This relationship grew so intense that I could frequently tell what happened just by looking at her.

During a summer vacation in the Austrian Alps,—I was then about fourteen,—I was taken seriously ill. The doctor, suspecting appendicitis, brought me to the nearest hospital, but the one and only surgeon there was out deer hunting. After an unsuccessful attempt to locate him, the resident doctor, an elderly man with a huge goiter, took it upon himself to perform the operation. It had already turned into peritonitis, and during surgery this dedicated physician suffered a heart attack.

I was still in a semi-coma, though aware of being in bed surrounded by doctors, when I suddenly visualized myself in a cradle. Many vicious animals tried to attack me but Mother, standing at the head of the crib, shooed them off with her bare hands. Then I heard one doctor say that I did not have a ghost of a chance as my pulse was rapidly failing. What followed then was like a newsreel. In double-time action my whole life seemed to unfold in this special performance. The pictures were so sharp and clear that no camera could ever attempt to duplicate such perfection. Then, suddenly, I heard my melody forcing its way through seemingly impregnable barriers. It pierced through layers of darkness till it finally gained momentum. At first hardly audible, it grew stronger and stronger till it began to clash with the sounds of my special movie. For a while it was a tug of war. Finally the pictures began to fade out and my lullaby expanded like the final chords in a symphonic crescendo.

The doctors, amazed by my sudden comeback, were even more puzzled when I later told them not to worry as I felt quite certain that everything would go well.

THE SAME FEELING, an unexplainable assurance against the constant danger of war, guided me through many tight situations during combat. The task force of the Third Army to which I was assigned, landed at "Utah Beach" D-Day plus 9. The trip across the English Channel, anything but smooth, was forgotten as soon as we became exposed to our first artillery barrage and the din of battle which still raged around Cherbourg, the first of many German strongpoints in ou drive toward the heart of the Third Reich.

From the moment we set foot on enemy soil, the order to dig foxholes as quickly as possible kept everybody too busy for introspection. Some did such a thorough job digging, they were almost accused of "desertion." During the day, as long as one could see other Americans on land and particularly in the air, time passed quickly. The first night, however, it seemed to stand still. Demolished structures and even our own dependable tanks took on ghostly silhouettes and sounds, and seemed to threaten our very existence.

A young fellow, scared to death in his foxhole near mine, asked me to come over. He was frightened. When words failed to calm him, I suggested a game of black jack despite my dislike for gambling. At first he was deeply grateful, but as every card I drew turned into a winning hand, he began to accuse me of cheating. Since we only played for pennies I took it humorously, at least for a while. When I realized he was not kidding, I became somewhat annoyed, but would have stayed on just the same to help him get over his fear and loneliness. What forced me instinctively to get up and out of his dug-out, was that strange and unexpected reunion with my lullaby which reached me out of nowhere. Before returning to my own foxhole I told the fellow that we would continue some other time. But there was not to be any: A direct hit landed moments later where we had played that game of chance.

Precognition, I am told, refers to knowledge of the future that could not be gained by use of the known senses or by rational inference. Dr. C. J. Ducasse of Providence, R.I. defines precognition as a state "where contents of a dream, a vision, an experimental guess, or a 'hunch' actually turn out to correspond to later events."

It goes beyond saying that I could not possibly have known about the land mine planted at the bridge, crossing the Mosel. As I got to the bridgehead, the chaplain motioned to me from his car but I could not hear him on account of the noise. Not to hold up the convoy, I pulled over to the side and motioned the next car to move on. The chaplain merely wanted a swastika flag as a souvenir for his Sunday School, but I am more than glad he did, for it spared me from being mangled by this destructive weapon.

The previously mentioned Dr. Ducasse, formerly of Brown University, has also stressed that precognition should not be confused with premonition, prediction, or predetermination.

What was it then that compelled me to scuttle the resolution I solemnly made during the early stages of the war? At that time I had told my buddies that I would not touch the can of prime rib I had received from home till peace was declared.

We were in a completely demolished village at the outskirts of Bastogne with approximately one hundred prisoners whom we guarded in the remaining walls of a destroyed farmhouse. In their last big offensive, the Germans attacked with all available forces so that at times we did not know who surrounded whom. The situation was so loaded with danger that none felt like eating except my driver, Larry. Declaring that one more D-ration would be his death, he actually began to cry. He knew psychological warfare quite well.

When he had broken my weak resistance, I told him to get me some hot water for tea from the medics across the field, while I went down into the cellar to get the can of meat out of my gear. As I was digging to reach the treasured food at the bottom of my duffle bag, a tremendous explosion shook the ground. Falling debris partially closed the narrow stairway and shut off what little light had reached me before. From the distance I heard the thumping of incoming artillery and the pounding of my heart. The ghastly darkness frightened me more than the cave-in. Cold sweat, the faithful companion of horror, announced his arrival on my forehead. It was like water closing in on me; the same way as it actually once happened many years before during my early childhood when I nearly drowned. I could not have

lasted much longer, but just in time my lullaby came back to me and gave me new strength and fresh hope. With help from the outside I finally reached firm ground again and after handing Larry his promised reward I bogged down and cried. We lost one guard, three prisoners, and had nine casualties. To be hit by one's own artillery is about the most unnerving and tragic chance of war. Unable to get help for some of the wounded Germans, I permitted them to make their way unescorted to safer grounds.

I am unable to explain the basis for my intuition and do not even know whether I am using the right term for my psychic experience. Dr. Gertrude Schmeidler of New York notes that "in precognition there would seem to appear a very strong forgetting of the immediate here and now, allowing for a sublimational uprush of impressions." She also states that precognition occurs in dreams much more than in the waking state. My experiences, however, do not follow that pattern.

ON MANY OCCASIONS, confronted by too many prisoners to interrogate them individually, I would either walk or drive in front of their formation and pick men at random. Looking back at these intuitive selections which startled even my counterparts in other American units, I cannot explain what motivated me to choose these particular men. I recall one instance more than any others. Out of a group of "Volkssturm" prisoners, Germany's final scraping of the barrel, made up of young, old, and former rejectees, I picked one man. Using a completely different and personal approach, I was able to soften this elderly German to the point where we could talk about life under normal conditions. We discovered common grounds of interest in art, music, and literature. Just as he was about to make a new point, I said casually: "You've been a submarine commander the best years of your life. Can't you see that this war is lost and the quicker it's over, the better for mankind."

For a moment he stared at me, shaken and astonished. Then, without being forced, he revealed military secrets of such importance that a planned parachute landing at a supposed hide-out of the German High Command was cancelled. Unbelievable slips of security

sometimes happen during wars. Somebody had forgotten to cut the telephone line to this German headquarters. His wife, a switchboard operator had informed him in their private code of the pending allied move. I had been able to convince this man of the hopeless situation, but what really set things off, was my correct guess. Guided intuitively, I was able to save many whose lives would have otherwise been sacrificed in this futile landing.

Among my war souvenirs I still cherish a pair of old combat boots. Penetrating through a wooded area, I was hit by a sniper, but the bullet only left a razor-sharp cut without ever touching my leg. Often I was afraid my luck would run out, but as long as my lullaby kept coming back, as it did in the depth of that wood, I felt safe and protected.

LONG BEFORE I became interested in extra-sensory perception it has been my belief that the spiritual closeness and harmony established in early childhood with my mother still continues. Though she disappeared from the face of the earth in one of Hitler's concentration camps, our line of communication seems stronger than the infamous gas chambers or the many other murder devices dreamed up by Adolf Eichman and consorts. This feeling of nearness becomes sometimes quite overpowering.

I would not be so presumptuous as to claim a new theory explaining my personal psychic phenomena. My thoughts in this matter, arrived at emotionally and not by way of reason, support the idea that it is Mother, and not I, who becomes spiritually aware of my crises.

Looking back over these strange experiences in my life, and there were many more where danger and uncertainty suddenly gave way to comforting warmth and a feeling of security, it appears that I only reacted to an external stimulus. This warning system which enables me to ward off potential dangers can only be traced to Mother, who replaced the proverbial alarm bell with our personal, dear lullaby.

That the name and the words of this "Wiegenlied" slipped into oblivion through the years, only strengthens its impact and makes it more meaningful. A charming song, once shared with many, is now my very own till I will fail to hear its strength-giving melody.

The feeling of being touched while asleep is greatly feared as a bad omen by New Zealand's native "Children of the Mist"

WHEN MAORIS DREAM

Ronald Rose

THE old chief, Wi Hororiri, smiled indulgently. "You ask *me* if dreams have any meaning for Maoris. Of course they have! But you *pakehas,* you white people, with all your science, you know nothing about dreams. You are too busy to stop sometimes and look within yourselves. You think you know a lot, but what do you really know about yourselves except what is on the surface?

"Every Maori knows that dreams have meanings. I will tell you about one dream I had that will show you what I mean."

The chief pulled his heavy overcoat closer about him, for the New Zealand winter chilled him now in his eighty-third year. My wife, Lyndon, and I also felt the cold at Ruatoki in this fertile valley of the North Island of New Zealand where we were investigating Maori magic for the Parapsychology Foundation.

The gentle greens and greys of the fern-clad hills, often softened or obscured by mists, and the ghostly silences of the valley that must have influenced Maori outlook and beliefs here over the centuries were a dreamlike backdrop to our discussions. This could easily be the place

where the real and the unreal could meet, where the material and the spiritual might blend. The Maori people of this valley were, indeed, known as the Children of the Mist, and the New Zealand anthropologist who called them this, Elsdon Best, undoubtedly was thinking of the delicate psychic fabric with which these Maoris clothe themselves as well as the term's more banal application.

Wi told us that, some years previously, his former wife left Ruatoki to visit some relatives in the Gisborne area, well over a hundred miles away. A few days after she had gone, Wi had a vivid, impressive dream in which he saw his wife and, to his horror, he saw her apparently being consumed by flames. She seemed to be standing in a fire and the flames were leaping as high as her waist.

Wi explained that to dream of fire is to him a personal symbol of misfortune, as to dream of water or their totemic family god is a bad omen to other Maoris.

"I woke up and, even though it was cold like this, I was sweating. I knew something was wrong with my wife, but I couldn't tell what. I went straightaway to see my friend Te Purewa, who is another chief of the Tuhoe people and who is very clever at telling the meaning of dreams.

"Te Purewa said yes, it was indeed a very bad dream. I asked him if I should go to a telephone and ring up my wife's relatives at Gisborne. He said no, there was no time for this. We would have to go right away to the river and say *karakias* (magical chants) for my wife. Only by doing this could we save her.

"So we hurried to the river and we said these *karakias*. After some hours Te Purewa said, 'All is well. Your wife will get better now.' "

"What did you do then?" we asked.

"I went to the town and made a telephone call to Gisborne. My wife's relatives told me that she had been very sick in the night when I was dreaming; she was being taken to the hospital when I went to see Te Purewa; and just before they came to the telephone the doctor said she was much better and would get well again.

"I think all Maoris have dreams like this sometimes," said Wi. "All we old Maoris, anyhow."

AS MY WIFE and I collected, analyzed, and classified case histories of Maori dreaming, it became apparent that the old chief was right. Almost every Maori we spoke to had personally experienced a dream—invariably a vivid and impressive dream—that had, apparently, told him of the death or serious illness of a relative or friend some distance away.

Some young, relatively-sophisticated Maoris still retain much of their forbears' mystical and magical outlook, and still dream what they call "dreams that tell true." Many of these dreams were of the type that have been recorded so frequently in our own culture. Some, however, involved rather unusual mediation of the information to the consciousness.

Waaka Rahi, a Maori pig farmer and judge of livestock at agricultural shows, recounted a dream that he believes told him of the death of his brother.

"Once I was working on a farm at Matamata in the Waikato district," said Waaka. "At night I used to sleep in a disused Maori building near the farm. Sometimes a *pakeha* friend of mine used to sleep there, too.

"Well, one night I was there by myself and I went off to sleep. Some time in the night I seemed to be woken up (but I know now that I was still sleeping) and I thought it was my *pakeha* friend come to join me. Then I felt a body next to mine. I looked round and saw, not my *pakeha* friend, but my brother Satana—that's Maori for Jack. At that time Satana was living in Ruatoki, about fifty miles away.

"I seemed to go off to sleep again. In the morning, when I woke up, however, there was no sign of anyone else having been there with me.

"I was very puzzled. I asked the other men on the farm, 'Did you see my brother Jack? He came last night but now he's gone.' I even asked the overseer. They all thought I was mad.

"I went out working, ploughing the fields, and all the time I was worrying about my brother.

"About lunch time the overseer came up to me with a telegram. 'I've got bad news for you, Waaka,' he said. 'You'd better pack your

things and get on the service car to Ruatoki. Your brother Jack died there last night.' "

Tactual sensations, such as Waaka's having a body apparently touch his own, are relatively common in Maori psychical experiences, particularly during sleep or in the twilight state between waking and sleeping. It would seem that information acquired at a below-conscious level is mediated to the consciousness by an appropriate and, to the subject, meaningful experience. The sense of touch is one of the most easily hallucinated, but this type of mediation appears to be fairly rare in our culture.

Mrs. Ruko Rangi told us of two remarkable experiences she had had, both of which were associated with the death of a relative. In one she thought she felt a body lie across hers as she lay in bed. She put her hand down and ran her fingers over the features, which were long and thin, like her husband's. In fear, she tried to dig her fingernails into the face and it seemed to melt beneath her touch. The next day she learnt of the death of her husband's brother, who lived about fifty miles away, at the time she had had her tactual hallucination. There was a strong family likeness—his face was also long and thin.

Mrs. Rangi's second such experience occurred when she was in a hospital. She felt what she thought was the body of a small child against her. That day a young boy closely related to her was killed in a shooting accident.

One of the most interesting experiences involving tactual hallucination was recounted by Mrs. Kohine Ponika, a young married woman. Only a short time before we interviewed her, Kohine was lying down and, although she was drowsy, she was not asleep. She suddenly felt a person's head rest on her body, at about the waist.

She was not frightened; psychical experiences of various kinds occurred to her with considerable frequency. She put her hand down to her waist and there felt a head which had short curly hair. Then she seemed to go off to sleep.

Later that night she discussed this experience with her husband. She told him she was sure it meant that someone near to them was going to die—a man, she knew, because of the short hair.

The following morning she and her husband walked to the store at Ruatoki. There they found people standing around in groups talking about the death of a person the night before. The dead person, however, was not a man. It was a woman, a second cousin to Kohine, whom she had not seen for about three years. The strange thing was that this relative was a transvestite—she always dressed as a man and wore her hair cut short like a man!

Tatai Rangi's experience, whilst wide awake, was even more remarkable—not only did she feel a ghostly arm grasp her, but she saw it as well!

One evening, after dark, Tatai was looking out a window of her cottage into the swirling mist of the valley at Ruatoki, leaning her arm on the window sill. Suddenly she felt a chill wind and a cold hand grasped her arm. She looked down and could see this arm nearly to the elbow. She said that she knew immediately that the arm belonged to Makita, a woman in the village, and that Makita was dead.

"I was wet with fear," she said. "I tried to pull my arm away but it would not come. I tried to lift away the cold fingers with my free hand, but I could not move them. I called out to Tama, my husband, but he did not come. At last I closed my eyes and said a Christian prayer. When I finished, the arm was gone."

The next morning, on their way to milking, Tatai and her husband were told of Makita's death in the early evening.

OCCASIONALLY what appears to be foreknowledge of his own death comes to a Maori in a dream. More often, when the person has apparently learned at a subconscious level of his own imminent death (that is, assuming that such knowledge might be acquired by the subconscious) other channelling to express this information is chosen. The interesting thing is that the chosen channel is one that, as well as expressing the information, and thus acting as a sort of catharsis, also *conceals* it from the person's consciousness. This seems to be an enigma and is probably best illustrated by an actual example.

During a discussion with a charming and erudite Maori who was an ordained minister, on the subject of apparent spirit possession, the

Padre became interested in our view that very often the trance personality is one aspect of the person's own personality.

"Some four or five years after I graduated from theological college," the Padre told us, "I was sleeping in a Maori meeting house and there was another lad there of about my own age. It was well known that he had fits. From what I know now I would say that he suffered from epilepsy. Also, he often gorged himself with food and this seemed to bring on his fits.

"One night we two were the only ones sleeping in the meeting house. It was a still, dark night and I lay awake for some time. I could hear this boy turning and twisting, and moaning in his sleep. Then from where this boy was, I heard the voice of an old man!

"This voice spoke to me. It called me by name. It said it was the spirit of one of the boy's ancestors—his great-grandfather. I asked him why he had come. This is the right thing to do, according to our Maori custom, when a spirit addresses you. He told me that he had come to tell me that the boy would soon die.

" 'Is there nothing that can be done for him?' I asked.

" 'There is nothing that can be done', said the voice; then it seemed to fade away in the darkness. Later I heard the boy breathing deeply, fast asleep. About three weeks later he died suddenly."

The Padre followed our attempted explanation closely. We told him it was possible that the boy became aware, at a sub-conscious level, that he would probably soon die. This information he dared not admit to himself—that is, to his conscious self. Yet there was this knowledge within him, like a foreign body, causing tension, a source of conflict. This tension could be reduced by being expressed in some way. But if he brought it to the consciousness by a normal process such as dreaming he would be rather worse off mentally. The solution was the trance state, which was certainly one acceptable to him since he was accustomed to having fits. By impersonating one of his ancestors he lent authority to his statement.

We told the Padre that it was obvious to us, after talks with him and with other Maoris, that dreams were rather more important to his people than they are usually to us. With typical humor, he

rounded off our discussion with an account that, he said, illustrated supremely well how important dreams are to Maoris.

"About a hundred years ago, one of our first Bishops, Bishop Selwyn, was living just north of Auckland. He had had a very fine home built for himself and brought out some lovely furniture for it from England. Soon after this furniture arrived he had a conference of Maori chiefs in the area—those he had converted to Christianity.

"One or two of them said, 'Bishop, that is a very fine chair,' or 'Bishop, I like this cushion,' and to each he said, 'Take it, it is yours.'

"Now, all of these chiefs coveted a wonderful pipe that the Bishop smoked. It had a long tube to it and the smoke bubbled through water in a jar—a Turkish pipe, I believe it was. Yet none of these chiefs was courageous enough to admire the pipe.

"Finally there was one old chief left, the most powerful chief in the area, who had had no present given to him. And the Bishop said to him, 'What would you like?'

"The chief said, 'Bishop, last night I had a dream and in this dream I saw this pipe and I admired it and you gave it to me. . . .'

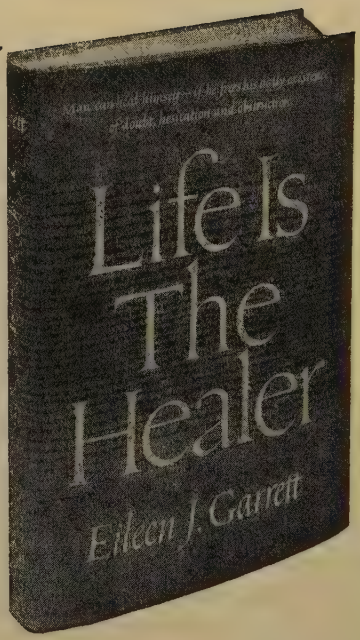
"Then the Bishop said, 'Take it, it is yours.' This made the chief very happy, and the other chiefs very envious.

"A short time later the Bishop was travelling around the North Auckland area and he came to the meeting house of the chief to whom he had given the pipe. After the ceremonial welcome and feasting, the Bishop stood up in the meeting house to address the elders.

"As he neared the end of his speech he said to the chief, 'Last night I had a dream. I dreamt that you and I were standing on the grounds before this meeting house. We were looking at the vast fertile lands around that belong to you, and I admired them. In the dream you said to me, "I give them to you for your church." '

"Then the Bishop sat down. There was a long silence. Everyone in the meeting house knew the trick by which the chief had obtained his wonderful pipe. For a long time the chief hung his head in shame. Then he rose slowly and wearily to his feet.

" 'Bishop', he said, 'I give you those lands for your church . . . but, Bishop, henceforth let neither of us dream again.' "



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turn out to agree with, and thus to confirm, those which the inquiry had yielded for France. Altogether, the times of birth of some 25,000 persons constituted the material studied.

As basis for his calculation of the probability as a matter of chance, and of the probability of significant deviations from it, that the birth of an individual should coincide approximately with the rising or the culmination of a given planet, the author divided the daily apparent movement of each planet into 12 sectors. Significant correlations for the categories of persons studied, with the rising or culmination of a celestial body, were discovered only in the cases of Mars, Jupiter, Saturn, or the moon; that is, none turned up for Venus, Mercury, Neptune, Pluto, or the sun.

Mr. Gauquelin's investigations originated in a desire to test objectively the contentions of astrologers as to what a person's horoscope signifies about him or her. He states that his results constitute a statistical refutation of those contentions. Of course, even to speak, as he does, of the correlations discovered as evidencing "influence" of the stars on men would, strictly, be permissible only if it were true—whereas it is not—that correlation is always evidence of causal connection. Anyway, the author does not attempt to account for the correlations he has brought to light, but limits himself to reporting the facts. This insistence on objectivity is creditable, in contrast on the one hand with the fancies of astrologers, and on the other with the scientific *a priori* belief that no such correlations can possibly be obtained. If his results are questioned, it cannot properly be on the ground that they clash with dogmatic beliefs of either of these two kinds; but must be either on the ground of possible defects—then to be pointed out—in his statistical handling of his data, or else on the ground that 25,000 cases are not enough to establish firmly a correlation as mysterious as that which Mr. Gauquelin submits.

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(*Continued from inside front cover*)

I should now like to quote a few observations from my report to the Parapsychology Foundation's Board of Trustees: "We are conscious of the pattern that has developed—from the pioneer work done by individual researchers, at the turn of the century, to today's integrated teamwork within the confines of a university. In this connection, it is notable that we are entering the second year of cooperation with the University of Saskatchewan in Saskatoon, Canada; . . . Over the years, we have given support to St. Joseph's College, Philadelphia, and the Parapsychology Laboratory of that institution has by now developed a research tradition of its own. More recently, we have established contacts with St. John's University, Jamaica, New York." Returning once more to Canada—we have been able to work closely with researchers at McGill University in Montreal, and with forward-looking scholars at the University of Manitoba, in Winnipeg. As I write these notes, I am advised that there is substantial hope that a parapsychology laboratory may be established, perhaps later this year, in one of the rapidly growing universities in a Western state. Individual researchers are at present active at the University of Virginia and the University of Colorado.

IF ANY TREND can be deduced from these activities, it is that parapsychological studies have become increasingly accepted on the general academic scene. A new generation of researchers has come to the foreground, which is much less concerned with proving or disproving parapsychological phenomena, but is intent upon testing and examining the subject matter in a spirit of detached scholarly inquiry.

As I noted in the previous issue, TOMORROW will continue to appeal to the intelligent layman; within the Parapsychology Foundation, it has an editorial role distinct from that of the scholarly *International Journal of Parapsychology* and the bi-monthly *Newsletter* of our Foundation. It is our aim, through these periodicals, to expose the many facets of parapsychological studies to all those who wish to remain abreast of developments in this young and vigorous field of science.

EILEEN J. GARRETT

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